

THE LANGUAGE OF Comets, or Blazing Stars.

A

Lively CALL to REPENTANCE for National Sins.

O R,

A Theological and Historical ESSAY, occasioned by a Blazing Comet hanging over Great Britain and Ireland, viz. in the Months of January, February, and Part of March 1743-4.

WHEREIN

Their Several KINDS are set forth, as well as their Antecedents in divers Ages and Countries; with what may soberly and fairly be deduced therefrom, touching God's holy Ends in sending them, consonantly with Reason, Experience, and the standing Maxims of God's Government of the World, as attested by his Written Word, and confirm'd by Oath.

W I T H

A just REBUKE to the *Reigning Vices* of the Age, or National Impieties; not without some prudential Methods formerly successful for reforming the same.

*By terrible things in Righteousness, thou wilt answer us, O God of our Salvation, Psalm lxxv.
Say not a Confederacy — But sanctify the Lord of Hosts him-
self.* — *Habak. viii.*

Design'd to allay all popular and unreasonable Fears, and to Chear and comfort the Hearts of the British Nation, with Considerations of a solid and substantial Nature.

By a PRESBYTER of the Church of England.

L O N D O N :

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Ludgate-Street, 1745.



To the Worshipful

Sir Thomas De Veil, Knight,

One of His Majesty's Justices of the Peace, for the
City of Westminster, and the Counties of Mid-
dlesex, Surry, the Tower of London, and the
Liberties thereof.

S I R,

Y OUR known Zeal to stop the Torrent of Sin from overflowing the great Metropolis of the *British* Nation, and the many Hardships you have undergone, especially of late, in the Discharge of your Magistracy, or rather your Love and Kindness to the Publick, calls aloud for the best Respects *Englishmen* can pay you : On which Account it is, that this present Work, which aims at the Good of the Publick, like yourself, most humbly craves your Patronage and Protection.

And here I do myself the Honour to mention your most worthy Father, the Reverend *Lewis de Compeigne De Veil*, A. M. who published those most valuable Works †, and probably many others ; insomuch that when living, for his Integrity, Piety, and great Abilities, he receiv'd the best and highest Respects from the most learned and pious Gentlemen of the *English* Nation, as well as all *Europe* : And in particular was so far caressed and admired by that great Ornament of the *English* Nation, viz. the most Reverend Archbishop *Tillotson*, as to be made his chief Secretary in Matters relating to the Hebrew and other Oriental Languages ; his

a

Birth

† *De Cultu Divino ex R. M. Maimonidæ secundâ Lege seu Manu Forti*, Lib. 8. Latinum absq; Hebræo dedit notisq; illustravit Lud. de Compeigne De Veil, Paris, 1678.

R. Mos Marmonidæ de Sacrificijs Liber, accesserunt Abarbanelis Exordium ; seu Præmium Commentariorum, in Leviticum, et Maimonidæ Tractatus de consecratione Callendarum, et de ratione intercalandi, quæ ex Hebr. in Lat. convertit notisq; illustravit Lud. de Compeigne De Veil, A. M. Lond. 1683.

Epistle Didicatory.

Birth-Place being that of *Metz* in *Lorraine*, then belonging to *Germany*.

When God sends some Blazing Star, like a fiery Rod, to awake in a Nation a Sense of Duty, it is fitting that we should consider both it and him that appointed it.

I have here shew'd the Sense *David* had of such Tokens, and the Use he made of them, namely, to stick the closer to God's holy Covenant, that being the surest Way to observe and maintain the only true Grandeur belonging to our Condition.

He that would live long, must live well; Virtue being its own Reward, and Vice its own Executioner: Nor does any thing so much shorten Man's Life, as Wickedness and Folly.

Who so lives fast in Vice dies soon, and that two Ways; but they who grow in Grace, and advance in Virtue, never die: For the Integrity of the Mind communicates itself to the Body, and makes the good Life long, not only in Intention, but also in Extent; and if suffering for the Truth's Sake come in as an accessary, the greatest Glory will ensue.

England for many Ages does not seem to have produced a more worthy Magistrate, a greater Bulwark against Vices of all Sorts, than yourself: Nor is it to be wonder'd at, that our most August Sovereign King *George II.* has advanced you to the Honour of Knighthood, whose piercing Eye does not fail to look into, as well as to look after Men of Merit, and to reward them accordingly: His and your Motto being this, *Virtus interrita pergit.*

May the God and Father of our Lord Jesus Christ assist you thus daily in promoting every Work that is good, and discouraging every thing that is evil; since, as *Gratian* speaks of Kings, their Actions are to be eternal: They are to consider for many; and consequently have need of much auxiliary Prudence, that they may secure the Publick Repose.

Magnes Amoris Amor, Love is the greatest Attractive of Love: Therefore, with the profoundest Love and Respect, I remain

Your most humble Servant, and Admirer.

March 26, 1744.

Philalethes.

P R E F A C E.

SENECA the Philosopher begins his *Seventh and Last Book of Natural Questions*, dedicated to his Friend Luncius, thus :

Nemo usq; adeo tardus et hebes,—No one is so very dull and stupid, or sunk into the Earth, as not to be roused at Divine Warnings or Appearances, and will not with his whole Soul rise up and shew some Respect when any new Miracle glitters or shines from Heaven : For so long as the ordinary or usual Phænomina keep on their wonted Course or Paces, Custom withdraws or steals away very much of that Respect that is due to the Greatness of the Things ; yet such is our constant or settled Humour and Practice, that if Things daily pass before us worthy of Admiration, we seldom take any Notice of them ; but if unusual Appearances start up, they afford us an agreeable Sight and Entertainment.

Thus the whole Cætus, or Company of the Stars, the surprizing Beauty of whose immense Body is easily distinguished, does not assemble the Populace to gaze at them ; but when any thing extraordinary is seen, every one's Eyes are turned towards Heaven ; even the Sun himself has scarce a Spectator, except in an Eclipse ; and few take Notice of the Moon, except when she loseth her Light ; then the Cities cry out again, and every one trembles on his own Account, or thro' his vain Superstition.

How much greater and more remarkable are those Revolutions, that the Sun should have as many Degrees (if I may so say) as Days ; and yet encompasseth the Earth with his Periodical Circuits, That from the Solstice he immediately declines, and lengthens out the Night, which disloseth the Stars, that it does not scorch or burn np the Earth, tho' it far exceeds it in Magnitude, but very much cherisheth it by tempering or moderating its Heat by the Obliquity of its Rays ; and moreover neither fills nor darkens the Moon, except it be in direct Opposition to it.

These Things we take little Notice of so long as Order is maintain'd : If any Things happen irregular, or not customary, we gaze, we ask Questions, and point at it ; so natural is it to admire Novelties rather than Things truly great.

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The same comes to pass in Comets: If a Fire of an unusual Figure appears, there is no one but desires to know what it is; and forgetting other Things, enquires what its coming portends, or was design'd for, not knowing whether he ought to admire or tremble at it; nor are there wanting some who spread Terror, and prognosticate dreadful Events from it, most being inquisitive to know whether it be a Prodigy or a Constellation.

But for certain no one can make a more lofty or magnificent Enquiry, or learn a more useful Science, than concerning the Nature of the Stars or Constellations, whether they are a contracted Flame, which also our Sight seems to warrant or affirm; or whether they be not fiery Orbs, much like unto solid and earthly Bodies; which sliding along through the fiery Tracts or Regions, draw Brightness as well as Colour from thence, but not out of their own Bodies, &c.—Thus far Seneca in Lib. 7. Nat. Quest.

Sir Isaac Newton's Doctrine of Comets is far better, which is this:

The Comets are compact, solid, fixed, and durable Bodies; in one Word, a Kind of Planets, which move in very oblique Orbits, every Way with the greatest Freedom persevering in their Motions, even against the Course and Direction of the Planets; and their Tail is a very thin slender Vapour, emitted by the Head or Nucleus of the Comet, ignited or heated by the Sun, &c.

This at once, says Mr. Chambers, resolves all the Phænomena concerning Comets: See his learned Work in the Word Comet; to which, and for all Things else of a Philosophical Nature, relating to Comets, I refer the Reader.

The Length of the Tails of Comets is various, that of the Year 1680, according to Sturmius, Nov. 20, was small, at most not exceeding 20 Degrees, in a little Time it grew to a Length of 60 Degrees, after which it dwindled away very sensibly.

God, and his Handmaid Nature, do nothing in vain; and though by his Prophet Jeremy he says, Thus saith the Lord, learn not the Way of the Heathen, and be not dismayed at the Signs of Heaven, for the Heathen are dismayed at them. For these, as appears by the next Verse, Idolaters, made great Use of to establish their Idolatry: See Jer. x. 2, 3. yet it does not follow but the Faithful or Believers, without any Mark of Lightness or Indjudiciousness, according to that which has fallen out in Times past may go about to promote God's true Religion thereby, or that which is already established.

David's Noriot, or terrible Things in Righteousness, Psalm lxv. 5. being joined with Tagnannu, relates more to Mercy than to Punishment; and refers to answering a Nation's Prayers,

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ers, provided it be desirous to hold fast the Truth, and not to let it go, as this of our's undoubtedly does, against the Incroachment of Popery.

When a Vineyard is over-run with Weeds, and bears only sour Grapes, if the Owner by some publick Sign shews his Dislike and calls aloud to the Dresser, to amend his Hand in dressing it; this must be looked upon as a Sign of Favour only: And if some Enemy lies upon the Catch to invade it, if the Dresser does not remit his Diligence in cultivating it; this is an evident Sign that he laughs at their Attempts, and will shew him more Favour still. This seems to be the true State of these Islands at this Time, and as God sent a Comet to our Sovereign's Ancestor in 1607, not only to make him beware, but also to congratulate his Escape, as it were, from the Powder-Plot; so doubtless the Comet now hanging over our Heads is for some such happy End.

Concerning whose Appearance our Hemisphere, hear what our Virtuosoes say, who send their Intelligence into all Parts.

Cologn, February 11, 1743-4.

'The Comet, which has been observed here since the 5th and 6th of January, and in Sweden since the Beginning of December, is already equal to a Star of the First Magnitude; and will continue to increase till the 5th of March next, when it will be in its Perigeon.'

'As it was observed on the 16th of last Month at Peterburgh with a Telescope that magnified 110 Times, the Head thereof appeared to be composed of a Nucleus surrounded by a very thick dark Atmosphere.'

'The Nucleus shone but with very faint Light, and appeared to have about two Thirds of the Disk of Saturn; half the Diameter of its Tail appeared to be equal to six Diameters of the Nucleus. Its Motion is very slow; it has not moved hitherto, above half a Degree in 24 Hours; perhaps it will move quicker in a few Days, but not much, and this quick Motion will not last long: It is at present among the four Stars of Pegasus, and will this Evening be nearest to the Star Marcah.'

Not long after, the following Account came from the same Place.

'The Professor Celsius, who first observed the Comet that is now visible in our Horizon, on the 14th of December last 1743, has calculated its Progression towards the Earth, and has found that by the 1st of January, that is, within a Month after he published his Observations, it would be nearer to us, than at its First Appearance, by 6000 of the Earth's Diameters.'

From

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From Ireland, Feb. 4, 1743-4, came this Intelligence.

‘ Bleffington. Last Night the Blazing Star was seen here
‘ to great Advantage, and attended with very odd Circumstances ;
‘ for by the help of a Telescope, two Semi-Circles like Half-
‘ Moons, were discerned about the Nucleus, and fiery Sparks,
‘ like Sparks of hot Iron, fell from it, and set Fire to a Cock of
‘ Straw, in the Presence of an hundred People.
‘ After the falling of these Sparks, the Air was so rarified,
‘ that the People panted like Trouts taken out of the Water.’

N. B. Mr. Chambers says upon this Principle, viz. The Rarefaction of the Air, Sir Isaac Newton owns ‘ That there seems to be some Foundation for the Popular Opinion of Pro-
‘ fages from Comets, since the Tail of a Comet, thus inter-
‘ mingled with our Atmosphere, may produce Changes very sen-
‘ sible in all Animal and Vegetable Bodies.’ See Cyclop.

From the Paris Almain, Feb. 26, 1743-4.

‘ The Astronomers at the Observatory have remark’d that
‘ the Comet which has been seen for some Months drew nearer
‘ to us in the Space of the last Month by 6000 Diameters of the
‘ Earth, and that Tomorrow it will begin to return towards
‘ the Sun, so that it will begin to become invisible for some Days.’
They likewise affirm, ‘ That by the Month of June it will be
‘ as high again from the Earth, as it was in the Beginning of
‘ last Month. Thus far the French Astronomers.’

Sure I am, Seneca made an admirable Use of the Comet that appeared in Nero’s Days, to reform the Vices of the Age wherein he lived, as appears by the End of that Book, the beginning whereof has been exhibited to the Reader.

‘ Many Branches of Science are reserved for future Ages,
‘ when the Memory of our Age shall be obliterated.—The
‘ Nature of Things discovers not her Mysteries at once, we
‘ believe ourselves initiated, but we loiter in the Porch.’ Those
Secrets appear not promiscuously, nor to all Mankind ; they are
hemm’d in, and secreted in the innermost Recesses, of which
Arcana this Age shall behold some, another Age more. When
shall these come to our Knowledge ? All Things of Importance
are slow in Motion, especially if Diligence relaxes ; that one
Thing which engrosses our Thoughts we have not yet perfected,
viz. That we may be the more profligate, Vices are still in their
Career : Luxury finds something new, whereon to exercise its
Madness : Lewdness has found out some more Matter of Re-
proach to itself : A Life abandoned to Delicates finds somewhat
still softer and more lascious that it may perish by it.

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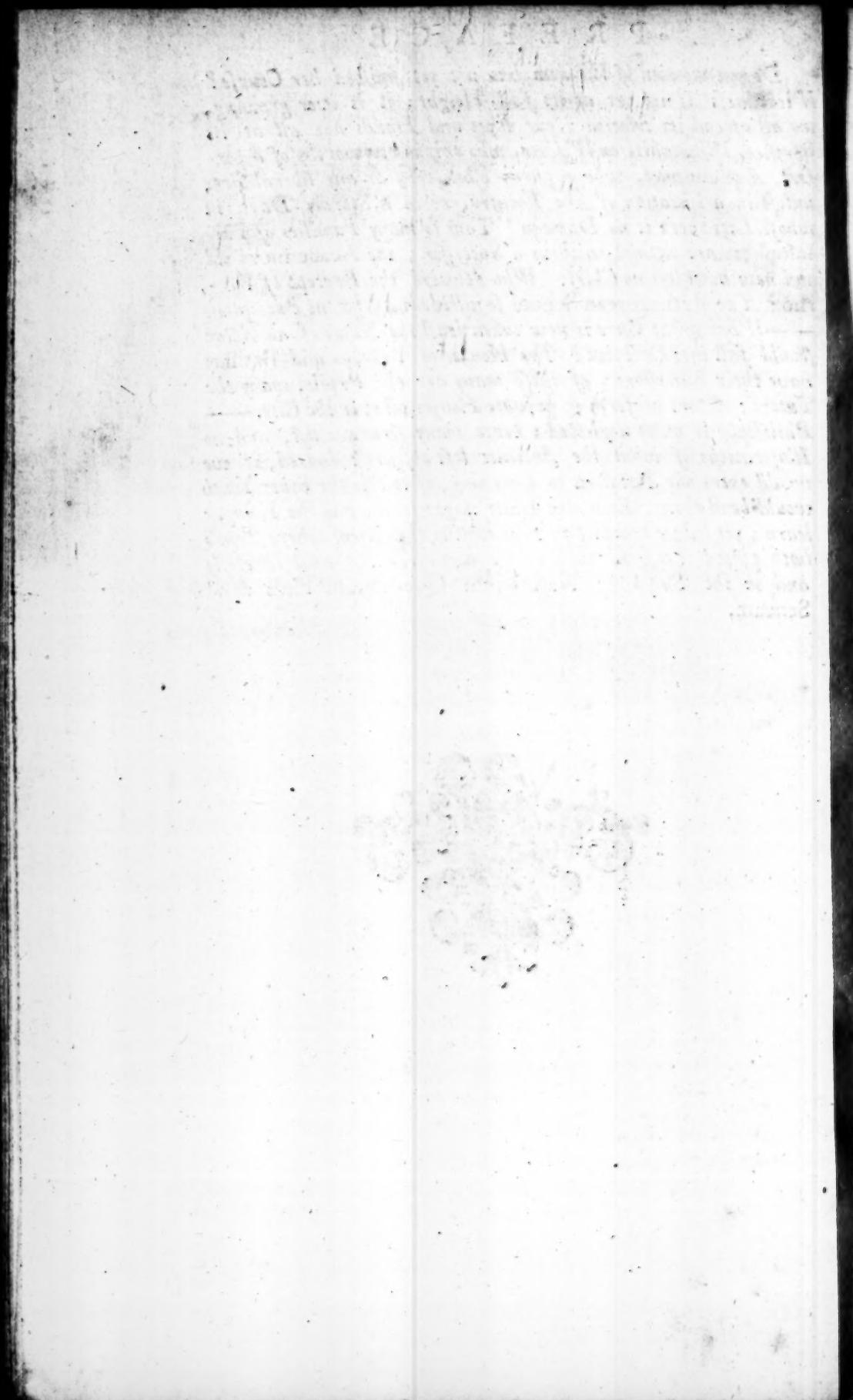
Do you wonder if *Wisdom* has not yet finished her Course? Wickedness is not yet at its full Height; it is ever growing, we all attend its Motion; our Eyes and Hands are all at its Service. Who waits on *Wisdom*, who thinks her worthy of a perfect Acquaintance, who regards Philosophy or any liberal Art, unless in a Vacation of the Theatre, or in a Stormy Day; in whose Loss there is no Damage! Thus so many Families of Philosophers are extinct without a Successor; the Academicks old and new have left no Chief. Who delivers the Precept of Pyrrho? The Pythagorean School so justly envied has no Preceptor.

—What great Care is now taken least the Name of an Actor should fall into Oblivion? The Houses of Pylades and Batillus have their Successors; of these many are the Pupils, many the Tutors: Actors perform in private Houses all over the City.—

Philosophy is quite neglected; hence many Arts are lost, and no Illustrations of what the Ancients left obscure: Indeed, if we would exert our Faculties to Learning, if to this the Sober Youth would bend their Minds, the Elder might teach, and the Younger learn; yet scarce would they ever come to the bottom where Truth hath placed herself, which we now seek for most carelessly and on the Surface: Naturalium Questionum Finis apud Seneam.



T H E



T H E

Language of COMETS, &c.

CHAP. I.

The Language of Comets, a lively Call to Repentance for national Sins, &c.

Psalm lxv. 5. *By terrible Things in Righteousness thou wilt answer us, O God of our Salvation, who art the Confidence of all the Ends of the Earth, and of them that are afar off upon the Sea.*

6. *Which in his Strength setteth fast the Mountains, being girded with Power.*

7. *Which stillest the Noise of the Waves, and the Tumult of the People.*

8. *They also that dwell in the uttermost Parts of the Earth are afraid of thy Tokens : Thou makest the Outgoings of the Morning and Evening to rejoice.*

SIGNS or Tokens are either ordinary or extraordinary, the former are mentioned by Moses, Gen. i. 14. when Elohim said, *Let there be Lights in the Firmament to separate between the Day and the Night, Vebaju le Olot Ulemognadim Ulejanim Vesbanim.* And let them be for Signs and for Seasons, and for Days and Years ; or, as Mr. Arthur Bedford paraphrases the Place, to distinguish the Seasons, the Days, the Months, and Years. See Scr. Cbro. p. 4.

Thus the Rainbow God appointed to be a Token of the Covenant between him and the Earth, Gen. ix. 13. The Paschal Blood was to be a Sign or Token upon the Houses where Believers inhabited, Exod. xii. 13. Aaron's Rod that budded, was to be kept for a Token against the Rebels, Numb. xvii. 10. Yea even Circumcision was a Token of the Covenant which God made with Abraham, Gen. xvii. 11. And Christ's Human Nature, or the Theanthropy, was made *εἰς σημῆνιον ἀρτίστηθεν*, for a Sign of Obloquy and Contradiction to all Hereticks, Luke ii. 34.

When God, to answer some great Ends of his Appointment, is willing to go out of the ordinary Course of his Providence, then does he give some miraculous or extraordinary Sign, as that to Hezekiah, 2 Cbr. xxxii. 24. When the Sun went back ten Degrees, all Moses's Preaching was accompanied with Signs and with Wonders, from the very first Time that his Rod was turned into a Serpent to his Death, Deut. iv. 34. Exod. iv. 8. Of all which Joshua reminded Israel when he died, Josb. xxiv. 17. which is such

an allowed and uncontested Way to establish any Doctrine, that even Deceivers, by the Power of Magick, have gone about to establish their Tenets by the same, as our Saviour foretold, *Mark xiii.*
 22. to deceive if possible the very Elect. See *2 Thes. ii. 9.* Nor was Nebuchadnezzar, *Dan. iv. 2, 3.* Nor Darius Medus, *Dan. vi. 27.* Nor the Philistine Diviners, foolish or ignorant, in *Sam. vi. 6.* but they allowed a Divine Power, attending such Tokens; *Wherefore then do ye harden your Hearts as the Egyptians, and Pharaoh hardened their Hearts when he had wrought wonderfully among them; did they not let the People go, and they departed?*

From this general and allowed Use of Signs and Tokens, let us next descend to speak of *David's* Sense thereof; and how it fared with him at or about the Time when he composed the Psalm from whence the Text is extracted.

The sixtieth Psalm preceeding like the fifteenth is inscribed *Michtam of David*, that is, his Jewel worthy to be written in golden Letters on some eminent Pillar, as *Apolinarius* expounds it.

It is directed to be chanted or sung upon *Sbusban Eduth*; that is, the *Hexachord of the Oracle, or Testimony*, and that on the Occasion of four great Victories, two over the *Syrians*, *2 Sam. viii. 3, 4, 5.* and two over the *Edomites*. See *1 Cbr. xviii. 12.* compared with Psalm lx.

But *David* was not always favoured with Victories; before this Time a Cloud of Disasters hung over his Realm, which made him say, *O God, thou hast cast us off, thou hast scatter'd us, thou hast also been displeased; O turn thyself to us again, ver. 1.*

Thou hast made the Earth to tremble, thou hast broken it; beal the Breaches thereof for it shaketh, ver. 2.

Thou hast shewed thy People hard Things, thou hast made us to drink the Wine of Astonishment.

Thou hast given a Banner to them that fear thee, that it be displayed or lifted up, because of thy Truth. Bishop *Gowarde* translates it, *That they may cast it up in the Truth.*

It seems the displaying of this *Nes* or *Insigne*, like that which *Moses* lifted up upon the Conquest of *Amaleck*, which he inscribed *Ieborah Nissi*, or *The Lord is my Banner*, *Exod. xvii. 15.* was as the *Chaldee* paraphraseth it, *in the Truth sworn to Abraham*; and whosoever will in like manner fear him, shall be crowned with the like Success.

As we are sure *Moses's* Victory over *Amaleck* was gotten by the Strength of Truth; since when *Moses* let down his Hand *Amaleck* prevailed, but when he had Strength to lift them both up, then *Israel* prevailed; even such was this four-fold Victory of *David* over his Enemies, the Banner whereof, though possibly not of God's immediate Erection, like our blazing Star in the Heavens, yet the Victory for which it was display'd must be own'd to be from God.

"In short, says Dr. *Hammond*, this lxth Psalm is made up of two Parts, the former Part of it, for the three first Verses, is "the

the recounting of their own Weakness, when for their Sins they were left to themselves ; and the latter in the five next Verses, ^{is} the Commemoration of their great Successes and Victories by Means of God's Favour and Aids : In the two next Verses, ^{viz.} the ninth and tenth, are as it were the recapitulating of both, and so contain their own absolute Impotence to go on to any further Victory ; unless God, who once forsook, be now pleased in a special Manner to aid them : And it is poetically contrived by way of Question, *Who shall lead me ?* that is, it is not possible for me by my own Strength, or with any human Aids whatsoever, to enter any one Place of Strength in conquering Idumea, unless God interpose on my behalf and prosper my Attempts : It follows therefore, v. 10. *shall not thou O Lord,* i. e. *None can, except thou dost, go out with our Armies ;* and then concluding with Confidence of his Favour, *Wilt not thou ?* i. e. certainly, O Lord, thou wilt go out with our Hosts. And this, says Hammond, well accords with the Contexture and Design of the Psalm, to magnify God's Aids, and the Consequence thereof ; all manner of good Success and Prosperity. See Ham. on Psalm ix.

The intermediate Psalms, such as the lxix^t, is his Psalm of Appeal, in which he betakes himself to God as his Shelter, his Tabernacle ; or like some pursued Bird, to the Covert of God's Wings ; the common Heritage of all that fear his Name, being made up of thankful Recognitions, in consequence of his many Vows.

The lxiid Psalm not only shews the true Acquiescence of David's Soul upon the Rock of Ages, but is Exhortatory, Proprebtical, and Eucharistical ; excellently well adapted to eradicate all false Hopes, on account of God's Power and Justice, and to fix the Soul, in hope of his Rewards, on the Centre of Truth.

The lxiid Psalm was composed by David when he was in the Wilderness of Judah, when not daring to adventure himself in Keilab, which a little before he had preserved, he got into strong holds, in the Forest of Hareth.

It expresseth the most passionate Longings to be restored to his former Dignity and Comfort, of serving God in the Sanctuary, where the Cherubims spread their Wings over the Mercy-Seat ; the enjoying of which with God's other Loving-kindness consequent thereupon, being far better than Life itself ; as absent Benefits, he endeavours to supply, and make present, with a Reinforcement of Hopes, Wishes and Endearments ; his whole Soul being satisfied with Marrow and Fatness, when his Mouth praised him with joyful Lips. This proclaims the Wisdom of God's having a visible Tabernacle and Place of Worship among Men, with the Benefits which wise Men enjoy by it, since, like impatient Lovers, their Souls follow hard after Jebovah, whose right Hand by way of return upholdeth them, and whosoever dares oppress them must become either Foxes or Dogs Meat ; whereas all such as do him Honour by Word or Oath shall be exalted and glory.

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The lxivth Psalm is levelled wholly against *Defamers* of such as are in Authority, and *Backbiters* in general, who are very diligent to enquire into the Misconduct of others, against whom, not only God himself will suddenly shoot, but their own Tongues shall bring that Mischief upon themselves, which they intended for others; insomuch that all that see it shall flee from them, by way of Abhorrence, while the Upright triumph and glory.

We are, by Degrees, arriv'd at the lxvth Psalm; in which between terrible Things in Righteousness, and merciful Things in Kindness, we shall meet with a most ravishing and transporting Harmony.

It begins literally thus, *Silence to thee is Praise*; or the loudest Acclamations cannot reach thy Glory: *To thee the Vow*, or the richest Free-will Offerings, must be performed, ver. 1.

Thou bearest Prayer, therefore all Flesh cometh unto thee, ver. 2.

Iniquities prevail against me, as for our Transgressions thou shalt purge them away, ver. 3.

Blessed is the Man whom thou chusest and causest to approach unto thee, that he may dwell in thy Courts; we shall be satisfied with the Goodness of thy Courts, even of thy holy Temple, ver. 4. Or in other Words,

1. *Praise is mute and silent before thee, even when the greatest Deliverances call for the choicest Vows to be paid for them.*

2. *Thy gracious bearing of the Distressed's Prayer, by a sort of Spiritual Magnetism, cannot but draw or attract the World after thee.*

3. *Thy pardoning of Sin, and cleansing the Soul when Iniquities prevail, as well from Guilt as Punishment, is another powerful Attractive to thee.*

4. *They then whom thou electest and permittest as spiritual Priests to approach unto thee, and to dwell in thy Courts, must needs be in a most blessed Condition; yea, we and thy whole Church shall be satisfied with the Goodness of thy House, even of thy Holy Temple.* Then follow Words,

5. *By terrible Things in Righteousness, thou wilt answer us, O God of our Salvation נוראי ה Noriot, from נר, Jarab, he feared, is a Word made use of by Moses in Deut. x. 21. He is thy Praise, and be is thy God, who hast done for thee those terrible Things; Hanriot, which the Targum expounds by Chosnotta, strong Things, or exceeding great and wonderful Things, all of them Acts, not of Justice or Punishment, but of Mercy; as being joined with Tagrannu, from Granah, which signifies to answer a Request. This imports Mercy according to Covenant, for so says David, Thou art the Confidence of all the Ends, or extreme Parts, of the Earth; that is, of all the furthest distant Angles or Islands of the World, and of them that are afar off upon the spacious Sea.*

When a Nation at War has been long praying for some particular Mercy, such as to be extricated out of Danger, and the many Difficulties from Abroad, as well as its own intestine Divisions, that oppress it. As we have now been almost four Years (viz. in 1744.) in praying for the public and private Repose of Great-

Great-Britain, now engaged in War with Spain; if that Nation's Cause be just, and well founded on the Law of Nature and Nations, and of God and Equity, without aiming at despotic Sovereignty, much less Oppression; but that it may keep up a Balance of Power, or an Equilibrium, to prevent, if possible, all sorts of Oppression; and to live, first at Unity within itself, and then in Friendship and good Concert or Correspondence with its Neighbours; it is no Wonder, if God answers such Prayers by a Sign or Token in the Heavens. A blazing Comet, as we have seen for more than two Months together in our Horizon, which by its ascending Flames from the *Nucleus*, at first perpendicular, and afterwards sloping or bending Northwards, began at first to shew itself in the *West* about Sun-setting, and continuing on its Course, was seen next Morning in the *East*, in Shape of some fiery Rod, flaming and burning, from the *Nucleus* upwards, to the no little Amazement and Terror of the Beholders.

God by terrible Things in Righteousness, not in Judgment, but in Mercy, is now answering our Requests, even the common Voice of this Nation, now labouring and panting under almost innumerable Difficulties.

Which Righteousness or Mercy being exactly according to Covenant, or the Term he has stipulated for us in his beloved Son: If, by comparing them together, we find that our Steps do concur with his, then we shall have more Hopes of Good than Fears of Evil, as to the generality. But if our Steps do not concur with him, then we may expect more Fears of Evil than Hopes of Good from the Sign exhibited in the Heavens.

But let us first bear how David behaved, when he thus enumerates the Praises of his Creator.

6. *It is thou, who by thy Strength settest fast the Mountains, and art girded about with Power.*

7. *Who stillest the Raging of the Seas, the Raging of its Waves, and the Madness or Tumult of the People.*

8. *They also that dwell in the uttermost Parts of the Earth shall be afraid at thy Tokens: Thou makest the Morning and Evening Stars,* says Coverdale's Translation, *or the Out-goings of the Morning and Evening to praise thee.*

That is, says Hammond, the illustrious Acts of thy Providence are such in dissipating the Machinations of wicked Men, and protecting those that keep close to thee, that they extort Dread and Joy, Awe and Thanksgiving, even Acknowledgments of thy Justice and Mercy from all, even the most barbarous Men in the World.

9. *Thou visitest the Earth and makest it thirsty, thou greatly enrichest it with the River of God, which is full of Water, thou preparest them their Corn, for so thou hast provided for it.*

Or thy gracious Providence is discernable, as in Dearth and Famines, so in restoring Fruitfulness to the Land, it being a Work of God's special Care and Favour, in opening the Couds of Heaven

ven to water, and enrich the parched Earth and give Plenty to it, since the Clouds are its Store-houses, fitly placed by God to answer all its Wants and Occasions, and to procure proper Supplies of all good Blessings.

10. *Thou moistenest the Ridges thereof; thou depressest her Furrows with Showers; thou dissolvest it; thou blessest that which springs out of it.*

11. *Thou crownest the Year with thy Goodness; it is thy Bounty which supplies with Fruits all the Seasons of the Year; thy Paths, that is, thy Clouds, drops Fatness.*

12. *Thee shall drop upon the Pastures of the Wilderness, and the little Hills shall rejoice, or gird themselves with Gladness round about.*

13. *The Pastures are cloathed with Flocks; the Valleys are covered over with Corn, so that they laugh, or rather shout for Joy, and sing all.*

What a Scene of Blessings is here exhibited both to Soul and Body? Yea, what can the Heart of Man desire, or wish for more? Or the public State either in Peace or War?

Certainly David very well answered that Character which Samuel gave of him by Prophecy, long before he knew him. *The Lord hath sought him a Man after his own Heart, and commanded him to be Captain over his People.* 1 Sam. xiii. 14. Since he is not only so dexterous and accurate in setting forth his Maker's Praise, but is such a Zaphnath-Paaneah, a Revealer of Secrets, as to the Method God useth in the Government of the World, and the Course he would have Kings and Princes to take, in order to concur with him in it.

All God's Dealings are generally according to Covenant, that I mean which is contained in his written Word; as the Order of Nature, I mean that of his ordinary Providence, has been long ago settled, he seldom goes about, unless for most weighty Reasons, to disturb the Course thereof.

Thus when God would preserve Jacob's Family from such as would avenge the unjust Death of the Shechemites, Gen. xxxiv and xxxv. it is said, that as they journeyed, the Terror of God was upon the Cities that were round about them, that they did not pursue after the Sons of Jacob.

Whether this was some Sign in the Heavens like the Cloud that interposed between Pharaoh and the Israelites, before the Red-Sea, we do not presume to determine; certainly it was some Token, or Banner, and in all Probability a visible one, given to them that feared God, to be displayed, or lifted up, because of his Truth, Psalm lx.

4. That of the Cloud which administered Darkness to the Egyptians, and Light to Israel, we are sure was such; Exod. xiv. 20.

Thus Rabab confessed to the Spies, Job. ii. 9. *The Fear of you is fallen upon us, and indeed, if they could, by a Prolepsis or Anticipation, have known what Balaam was to prophecy of the Success and gallant Achievements of Israel, that alone had been enough to have struck a Terror upon their Enemies, the Canaanites; how much*

much more when they might have heard of daily Miracles being exhibited among them.

Quisque suæ Fortunæ Faber, was not ill observed or advised, if Man be considered as a Free Agent, and God as free to reward every Man according to his Works.

God must not be looked upon as an idle Spectator of the World which he governs; he cannot be supposed not to know the Bent and Genius of all Nations and States which he governs, as well as of particular Men: We ought not to think him unable to reward, or unprovided with Artillery of all Sorts, to let fly against his Adversaries, even when an Apostle could say, *bearing in a Readiness to revenge all Disobedience, as soon as the Corinthians Obedience was compleated,* 2 Cor. x. 21.

Nay, it is impossible he should ever be wanting to his own Glory, though he long bears with the Waywardness or Stubborness of any People: *Terrible Things he will do in Righteousness,* on their behalf who seek him; and *as terrible,* against such as do not seek him but oppose themselves unto him, especially when various Turns, with the Disappointments of the Crafty, are to be taken Notice of, and all their Councils to be carried headlong.

C H A P. II.

An Historical View of God's general Tokens of Favour or Dislike, of disappointing or giving Success to Good or Bad, as their Actions deserve, observed by Pagans and Christians.

IT would take up a Volume to set forth God's general Tokens of Favour or Dislike, precedaneous to War or Peace, disappointing and giving Success, in the general Course of Things, together with the great Alterations in Kingdoms and Empires in Favour of some, and Detestation of others; which being taken notice of by unprejudiced Heathens as well as others, confirm'd the Notion they all had of the true God's governing the World.

To begin with *Pliny*, who writes thus: ‘ In one Place of the whole World, namely in the Temple at *Rome*, a Comet is worshipped and adored, even that which *Augustus Cæsar*, of happy Memory, was judged very lucky and happy to him; who, when it began to appear, gave Attendance in Person, as Overseer of those Games and Plays which he made to *Venus Genetrix*, not long after the Death of his Father *Julius Cæsar*, in the College by him instituted and erected, testifying his Joy in these Words;

‘ In

• In those very Days during the Solemnities of my Plays, there
 • was seen a *blazing Star* for seven Days together, in that Region of
 • the Sky which is under the *North Star Septentriones*. It arose about
 • the eleventh Hour of the Day ; bright it was, and clear, and evi-
 • dently seen in all Lands. By that Star it was signified, as the
 • common Sort believed, that the Soul of *Julius Cæsar* was re-
 • ceived among the Immortal Gods; in which Regard that Mark
 • or Ensign of a Star was set to the Statue of *Julius Cæsar*, which
 • soon after was dedicated in the *Forum Romanum*.

• These Words, says *Pliny*, he published Abroad ; but in a more
 • inward Joy to himself interpreted and conceived thus of the
 • Thing. That this Comet was made for him, and that himself
 • was in it born. And verily if we will confess a Truth, an health-
 • ful, good and happy Presage that was to the whole World.' See
Plin. Nat. Hist. lib. 2. ch. xxv.

1. Here we see a Comet shining for seven Days together, quickly
 after the Death of *Julius Cæsar*, or rather his Murder in the
 Senate House.

2. The foolish and parasitical Idolatry of the *Romans* in wor-
 shipping it.

3. What *Augustus Cæsar* gave out, and would have believed con-
 cerning its Appearance; with his own and *Pliny's* real Sentiments
 about it; viz. That it was an happy Presage to the whole World
 of the approaching Felicities of *Augustus*, his adopted Son's Em-
 pire, exactly as *Daniel* had foretold, concerning the *Iron Kingdom*
 of the *Romans*; which was to succeed the *Brazen* one of the
Greeks, established by *Alexander the Great*, and his *Captains*. See
ch. ii. 40, 41.

• The same *Pliny* tells us of a terrible Comet seen by the Peo-
 ple in *Ethiopia*, which the King who reigned in that Age named
Typhon; it resembled Fire, and was plaited and twisted in Man-
 ner of a Wreath; grim and hideous to look upon, and more
 like a Knot of Fire than a Star.----But because we have Times
 when it shone, and to which it referred, as God does nothing in
 vain, no just Observation can be made concerning it.

• Again he says, a fearful Star or Comet not easily expiated ap-
 peared in the late Civil Wars, when *Octavius* was Consul.

• As also a second Time in the intestine War of *Pompey* and
Cæsar.

• And in our Days, about the Time that *Claudius Cæsar* was
 poisoned and left the Empire to *Domitius Nero*; in the Time of
 whose Reign and Government there was another, in a Manner
 continually seen, and ever terrible; *vid. ibid.*

C H A P. III.

The several Sorts of Blazing Stars, as named by the Ancients, and recounted by Pliny.

‘ **T**HOSE Blazing Stars which the *Greeks* call *Cometas*, the *Romans*, he says, name *Crinitas*, dreadful to be seen, with bloody Hairs all over rough and shagged in the Top like a Bush of Hair upon the Head.

‘ The *Greeks* call those Stars *Pogonias*, which from the nether Part, have a Main hanging down, in Fashion of a long Beard. ‘ As for those named *Acontiae*, they brandish and shake like a Spear or Dart, signifying great Swiftnes; this was it whereof *Tiberius Cæsar*, the Emperor, wrote an excellent Poem in his fifth Consulship, the last that ever was seen, says he, to this Day.

‘ The same, if they be shorter and sharp-pointed at the Top, they use to call *Xiphiae* or *Daggers*, which are the palest of all others, and glitter like a *Sword*, but without any Rays or Beams.

‘ All which, another kind of them, named *Discus*, resembling a Dish or Coit, whereof it beareth the Name, but in Colour like unto Amber, do put forth or exert here and there out of the Brims or Edges thereof.

‘ As for *Pitheus*, it is seen in Form of a Tun or Barrel, invironed with a smoaky Light as if it were a Concavity.

‘ *Ceratias* resembleth an *Horn*, and such a one appeared when the whole Soldiery or Strength of *Greece* fought the Battle of *Salamis*.

‘ *Lampadias* is like to *burning Torches*, and *Hippias* to *Horse-Mains*, most swift in Motion, and a turning round.

‘ There is also a *white Comet with Silver Hair*, so bright and shining, that hardly a Man can endure to look upon it, and in Man’s shape, it sheweth the very Image of a God.

‘ Moreover, there be blazing Stars that become all shaggy, compassed about with hairy *Fringe*, and a kind of Main; one heretofore appeared in the Form of a Man, changed into a Spear, *viz.* in the 108th *Olympiad*, and the 398th Year from the Foundation of *Rome*.

‘ It is to be observed, continues *Pliny*, that the shortest Time of their appearing is a Sevennight, and the longest eighty Days; some of them move like the wandering Planets, others are fixt and stir not; all in a Manner are seen under the very North Star, called *Charlemaigne’s Wain*; some in no certain Part thercof, but especially in that *white*, which has taken the Name of the *Milky Way*, or Circle. See *Pliny*, b. ii. c. 25.

Senecca, in his first Book of *Natural Questions*, mentions some of these Sorts of Comets, such as *Pogonæ*, *Lampades*, besides *Cyparissia*, *Trabes*, and *Pithia*; which last Sort, he says, are seldom seen. *Vide Sect. 15.*

Cicero takes Notice of one other Sort, called *Concinnatæ*, in lib. 2. de *Nat. Deorum*: His Words are, *Tum Facibus vissis Cælestibus, tum Stellis, his quas Græci Comætas, nostri Concinnatas, vocant, quæ nuper Bello Octavianæ, magnarum fuerunt Calamitatum Prænunia.*

Lucan also, in lib. 11. gives us his Sense of Comets in general; but especially of that, which Pliny and Cicero took Notice of in the *Octavian War*.

*Ignota obscuræ viderunt Sydera Noctes,
Ardentemque Polum, Clammis, Cæsoque, volantes
Obliquas per inane Faces, Crinemque, tremendi
Syderis, et Terræ Minitantem Regna Cometam.*

Vespasian, as *Dion* reports, when the Apparition of a Comet was thought to portend his Death, replied merrily: No, said he, this bushy Star notes not me, but the *Parthian King*. *Ipse enim comatus es, ego vero calvus sum: For he wears bushy Locks, but I am bald.*

Yet it must be confessed that some Comets have been the Messengers of happy and joyful Tidings, says the Learned Dr. *Hawke*, in his *Apology for the Power and Providence in that which attended the Birth of our blessed Saviour*. See lib. 2. c. 6.

C H A P. IV.

The several Appearances of Comets, Blazing Stars, and other curious Phænomena in Nature, as they have been observed in divers Ages and Countries.

THAT extraordinary Star foretold by *Balaam* and divers Prophets appeared in the Heavens, and was observed by the *Eastern Magi*, to differ from the ordinary Stars; and being likewise apprized of *David's Prophecy* in Psalm 72, 85, 45, as well as illuminated by the Holy Ghost, looked upon it as an infallible Index or Finger of God, pointing out his Son *Jesus Christ's* miraculous Birth, as also to be his certain Δαδεχό to light him into the World.

And for the confirming the Truth of *Christianity* by the Consent of *Heathen Writers*, says Dr. *Hammond*, that is observable which we find in *Chalcidius*, a very antient Writer, who lived a little after *Christ's Time*, in his Comment upon *Plato's Timæus*; who, relating some portentous Significances of Stars, adds;

There is also a more venerable and sacred History, (meaning the *Gospel*) which mentions the rising of one extraordinary Star; by

by which was foretold, not the Diseases, Tempers, or Manners of Men; but the Descent of a venerable God, worthy of Worship, in Favour to the *Perseveration*, he means *Salvation*, of Men, and the Benefit of Mortals here below; which Star they testify to have been observed by the *Chaldeans*, who came to this God, who was newly born and worshipped, and made Presents to him. See the *Latin* of this, cited by *Ham.* in *Matth.* ch. ii. since the *Greek* is lost.

Note. No Heathen Testimony was ever more punctual or concordant with the Scriptures, than this; the *ἀνατολή* or rising of which, was *vertical* to the House where *Christ* was born, as *Hammond* observes; and who can say that this was not according to the Oath sworn to *Abraham*?

Concerning that Comet which appeared at the Death of *Nero-Tacitus*, his sage Judgment was this, *Cometes summe bonus apparuit qui prænuncius fuit mortis magni illius Tyranni et Pestilentissimi Hominis*; or there appeared a favourable and auspicious Comet, as an Herald to proclaim the Death of that great Tyrant and most pestilent Man, for so Dr. *Hackwell* translates it.

Note. *Tacitus* takes Notice of two Comets in *Nero's Time*. *Vide lib. Annal. 14. c. xxii. and lib. 15. c. xlvi.* Of this last, he says, a Blazing Star always purged by *Nero*, with the Blood of Noblemen.

Beda and *Paulus Æmilius* mention two Comets, which, by the Space of fourteen Days, appeared together in the Time of *Charles Martel*, Grandfather to *Charlemaigne*; the one in the Morning going before the Sun, and the other in the Evening following after it: the like whereunto, says Dr. *Hackwell*, I do not remember we any where read of. See *Bede's History of the Church of England*, lib. 5. He refers his Reader to *Vicomercatus*, *Garzæus*, *Pontanus*, and *Lycosthenes de Prodigis et Portentis, ab orbe condito, usque ad annum 1557*, who have all wrote on this Subject.

But the strangest Apparition in the Air of this kind, says *Hackwell*, that ever I heard or read of, was that which I find reported by Mr. *Fox*, whilst the *Spaniſh Match* with Queen *Mary* was in the Heat of treating, and near concluding.

There appeared in *London*, on the fifteenth Day of *February*, 1554, a *Rainbow reversed*, the Bow turning downwards, and the two Ends standing upwards; a prodigious and supernatural Sign, indeed, of those miserable and bloody Times which quickly followed after. So far Dr. *Hackwell*, lib. 2.

Possibly it might be designed to laugh at the preposterous Wisdom of *Charles V. Emperor*, and *Philip II. King of Spain*; who intended to strengthen the *Romish Religion* in these Islands thereby.

N. B. *Charlemaigne* was the Son of *Pipin*, and Grand-Child to *Charles Martel* of *France*, whose great Service to *Christendom* against the *Saracens*, he being Mayor of the Palace to *Dagobert*, Successor of *Pharamond*, the then King of *France*, trod a Path

*for this Man to go further, says Mr. Matthias Prideaux, in his
Introd. to His. Printed 1655.*

For 1st. he settled the *French Distractions*, quell'd the *Saxons* often *Rebellions*, subdued the *Danes*, pacifyed *Bohemia*, overthrew the *Saracens* and *Huns*, expelled the *Lombards*, with their King *Desiderius*, after their long tyrannizing in *Italy*.

2d. Proceeding afterwards to *Rome*, and composing the Differences between the Pope and People to the seeming Content of all Parties, Pope *Leo III*, seriously and solemnly, as though it had been in his Gift, bestows upon him the Title of Emperor, with the Applause of all, and his modest Acceptance. In like Manner, as Pope *Zachary*, in *Anno Christi*. 751, had deposed *Childeric King of France*, and made his Father *Pipin*, who was Mayor of the Palace, King in his Stead.

Note. *Charlemaigne* was crowned King of *France*, *Anno Christi*. 768, and made Emperor in 800.

A little before the coming in of *William Duke of Normandy*, says Mr. *Fox* in his *Arts and Mon.* a terrible Blazing was seen for the Space of seven Days: This was in the Year 1066. In Record whereof, as well as of the Conquest of Duke *William*, these Verses yet remain.

*Sexagenus erat Sextus millesimus annus,
Cum pereunt Angli Stellâ monstrante Cometa.*

Gemma Frisius, a most expert Dr. of Phyfick, as *Opmeer's* Continuator calls him, wrote a Tract upon a certain hairy Comet in 1572, which appeared under the Star *Cassiopea*, and stood unmoved more than a Year, during the Duke of *Alva's* Government of the Low-Countries, and in the 15th of Queen *Elizabeth's* Reign.

This Year fell out the *Maffacre of Paris*; whilst a Marriage, says Mr. *Cambden*, was preparing with great Solemnity, between *Henry*, King of *Navarre*, and Madam *Margaret*, the French King's Sister; unto which were allured by flattering Promises and credulous Hope of perpetual Peace, and renewing of Love, but with notable Dissimulation, all the choicest of the Protestants, and that not of *France* only, but out of *Germany*; such as the Elector *Palatine's* Son, the good Queen Dowager of *Navarre*, and even *Leicester* and *Burgley* out of *England*, but these had the Wit not to go.

All then present being as it were catched in a Trap, and under Pretence of some Conspiracy hatched by the Protestants, were all inhumanly butchered and massacred, and Money stamped with this Inscription *Virtus in Rebelle*, on one Side, and on the other, *Pietas excitavit Iustitiam*, as though they gloried in their Wickedness.

I know not, says Mr. *Cambden*, whether it be worth the while, to mention that which all Historiographers of our Time have recorded; to wit, that in the Month of November, a new Star, or if you will, a Phænomenon, was seen in the Constellation of *Cassiopea*; which, as I myself observed, in Brightness exceeded *Jupiter*, in the

the *Perigee*, or nearest Point of the *Excentrick* and *Epicycle*; and in the same Place, it continued full fifteen Months, being carried about with the daily Motion of the Heavens.

Mr. *Thomas Digsey* and *John Dey*, Mathematicians among us, have learnedly proved, by *Paralitic Doctrine*, that it was in the celestial, not in the elemental Region; and they were of Opinion, that it vanish'd by little and little, in ascending; certaintly after the eighth Month, all Men perceived it to grow less and less.

Theodorus Beza, continues *Cambden*, wittily applied it to that Star which shone at the Birth of *Christ*, and to the murdering of the Infants under *Herod*; and warned *Charles IX*, King of *France*, who had confessed himself to be the Author of the *Massacre of Paris*, to beware, in this Verse,

Tu vero Herodes Sanguinolente time,

Now look thou bloody *Herod* to thyself.

And certainly he was not altogether deceived in his Belief; for the fifth Month after the vanishing of this Star, the said *Charles*, after long and grievous Pains, died of excessive Bleeding. See his *History of Queen Elizabeth*, p. 50. 52. Anno Reg. 15.

At this Time, through the Tyranny of the Duke of *Alva*, and other Causes, the Low-Countries revolted from the King of *Spain*, and set up an Independant Government, by first seizing of *Brill* and other Maritime Cities; insomuch that they have made ever since a considerable Figure among European States, and Principalities, and have the Honour with *Great-Britain* to be called one of the Maritime Powers.

In the Year 1580, says the Continuator of *Opmeer*, a Plague miserably infested *Denmark*, *Sweden* and *Li-vonia*, in the Months of *November* and *December*; the Forerunner of which was a Comet seen in *Prussia*, in the Month of *Ozober*; but vanished or disappeared in the Month of *January* following.

Famianus Strada the *Jesuit*, in his *History of the Low-Country Wars*, speaking of *Charles V.* Emperor of *Germany*, who two Years before his Death had resigned his Empire to his Brother *Ferdinand*, and the Kingdom of *Spain* to his Son *Philip II.* and had retired to the Monastery of St. *Justus*, of the *Hieronomites*, upon the Confines of *Portugal* and *Castile*, not far from the City of *Placentia*, who died *September 21, 1558*, observes,

His Death was attended with conspicuous Signs in Heaven and Earth; for a while after he sickened, there was seen a Blazing Star in *Spain*, at first somewhat dim; but as his Disease increased, so it grew in Brightness; and at last shooting its fiery Hair point Blank against the Monastery of St. *Justus*, in the very Hour the Emperor died, the Comet vanished. See lib. 1. de *Bello Belg.* p. 8. translated by Sir *Robert Stapylton*, Knt.

We have hitherto omitted the Signs preceeding the Destruction of *Jerusalem*: It may not be amiss, to hear what *Eusebius*, in lib.

3. Histor. Ecclesiastice, c. viii. says, or repeats out of *Josephus, de Bello Judaico*, c. xxxi, concerning a few of them.

Seducers at that Time, and such as told Lyes against God, says *Eusebius*, perswaded the miserable People, not to regard or to give any Credit to those evident Signs and Tokens, which foreshewed *Jerusalem's Destruction under Titus*. But as if they had been stu-pified, and had neither Eyes nor Understanding, they contemned God's Denunciations, *viz.* for that a Star stood over the City ; and a Comet in the Margin, stiled *Xiphias*, like unto a *Sword* or *Dagger*, which lasted above the Space of a Year.

Moreover, before the Rebellion broke out, or any warlike Stirs or Commotions began; when the People were assembled at the Feast of the Passover, on the eighth Day of *April*, at Nine o'Clock at Night, so great a Light shone about the Altar and the Temple, that it seemed to be bright Daye There, to the Unskilful, seemed to be good or prosperous Tokens; but such as were well read and exercised in Holy Scriptures, looked upon them as Presages of Evil.

In the same Feast, a Bullock led to be sacrificed by the High-Priest, in the midst of the Temple, brought forth a Lamb.

Moreover, the *East* Gate of the Inner-Temple, although all of it composed of Massy-Brafs, and most strong, which required the Strength of twenty Men about the Dusk of the Evening to shut it, which also was made strong with Iron Bars, inserted into most deep and stout Side Posts; yet at Six o'Clock in the Evening, it was seen to be opened of its own accord; and a Voice was heard, *Migremus hinc*, or, *Let us depart hence*.

N. B. A late celebrated Author, who often appeared in Publick with Dissertations, among the monthly Specimens of the *Works of the Learned, or Present State of Literature*, falls foul upon *Josephus* as a fabulous Writer, only for asserting this last Point; or, *the Voice that said, Let us depart hence*; whereas to me, nothing seems to be a greater Proof of his Sincerity; nor can any thing be more coincident, or corresponding with the Truth.

For, ever since the first Tabernacle was erected by *Moses* in the Wilderness, God was known to dwell there; and when it was pitched in *Shilo*, God spake to *Samuel* out of the *Cloudy Pillar*, that resided on it. See Ps. xcix. 7. comp. 1 Sam. iii. 4. Exod. xxv. 8. Numb. vii. 89. So likewise did the divine Presence of *Shekinah* take Possession of *Solomon's Temple*, 1 Kings viii. 11. and continued in it all the Time that stood; nor was it driven away by *N. buchadnezzar's* Fire, but voluntarily left them on Account of *Israel's Idolatry*.

After the second Temple was built by *Zorobabel*, that divine *Shekinah* made his Residence in it as before; not only 'till *Christ* came, who was the very *Shekinah* in human Shape, and *in whom dwelt the Fulness of the Godhead bodily*, but also all the forty Years of his Forbearance, to be dated from the Day of his Ascension, that he might fulfil the Sign he had promised to give them, parallel

to that of *Jonah* to the *Ninevites*, the forty Days Space from his Resurrection to his Ascension; which was at first indulged the Rebels for their Repentance, being afterwards, through his Prayers and Merits, enlarged to forty Years; after which no longer Space should be allowed them in Case of Obstinacy and Infidelity.

When this Period was compleated, without the least Compunction or relenting for crucifying their Sovereign Lord, who can wonder at the divine Resentment, which occasioned the Voice *Migremus hinc?* Nay, we ought to bless God that we have so good a Witness as *Josephus*, to record this; without whose impartial Testimony, not this only, but many other of the divine Proceedings, had been buried in Silence; but God took Care, by proper Records, to screen his Justice from being misrepresented by *Jerome*, under and after the first, and by *Josephus*, under and after the second Temple; and here let God's Truth and Justice, according to his Oath, be exalted over all.

N. B. It cannot be doubted, but all those terrible Things were in Righteousness, or, according to Oath, though manifestly tending to the Perdition of those ungodly Men, and the Dissolution of their State foretold expressly by *Dan.* ix. ult.

But to leave them without Excuse, were there not as terrible Things in Righteousness of a merciful Nature, and tending to the Salvation of God's Elect? Yes; for *Joel* foretold, *That God would shew Wonders in Heaven above, and Tokens in the Earth beneath: Blood and Fire, and Pillars of Smoke. The Sun shall be turned into Darkness, and the Moon into Blood, before that great and notable Day of the Lord's coming,* *Joel ii.* Was not this fulfilled by that surprizing Eclypse, or total Darknes of the Sun at our Lord's Crucifixion, *Mat. xxvii. 45*, which was to be attended with this Effect, *That every one that called upon him, and thereby owned his Divinity, should be saved.*

This began at the Trumpets sounding at Twelve at Noon, and lasted full three Hours, and probably was diffused, not only over all *Palestine*, but round the Globe also.

The *Jews* then not calling upon him, nor owning his Divinity, were the Cause of their own Destruction; whereas, those that lived further off, as *Dionysius the Areopagite*, who, at *Athens*, perceiving that such Darknes could not be accounted for, by natural Causes, cry'd out, *That at that very Instant, either the God of Nature suffered, or that the Frame of Nature would soon be dissolved,* very readily, when the Faith was declared unto him, attained unto Salvation; the *Egyptian* Darkness lasted three Days, as the Effect of his Power, without any Covenant; but this, for three Hours, that all might sympathize with their Creator, without beholding his Sufferings, and live with him.

In the Time of *Arcadius*, Emperor of the *East*, and *Honorius* his Brother, Emperor of the *West*, to whom *Theodosius* their Father, about *An. Chr. 395*, had upon a fatal and unadvised Division

sion committed the whole Roman Empire, leaving *Stilicho* Guardian to *Honorius*, and *Rufinus* to his elder Son *Arcadius*; which afterwards proved the Ruin of the whole Empire: A Comet of unusual Magnitude, for so *Socrates Scholasticus* calls it, in lib. 6. c. vi. *Cometa Maximus a Cælo usque ad Terram, usque pervadens*: reaching from the Sky down to the Ground appeared; which seemed to sweep the Earth with its Tail, and to hang directly over the City of *Constantinople*, portending some great Event like to befall that City, as well as the whole Empire.

Nor could it appear at a better Season, both being in immediate Danger, from the Oppression and Conspiracy of *Gainas*, a great Friend of *Stilicho*; by whom he procured the Death, and put an End to the Ambition of *Rufinus*; when he had projected more dangerous Designs of his own, but was justly put to Death before he could ripen or compleat them. See his Story at large, not only in *Socrates Scholasticus*, but also in the Continuator of Mr. *Eckard's Rom. Hist.* vol. 3. p. 256. about the Year of Christ, 400.

Socrates subjoins this memorable Passage: *Constantinople*, by Reason of the infinite Number of *Barbarians* which abode there, became in a Manner a *Barbarian* City. Of the Citizens and Inhabitants there was no other Account made than of Captives and Bondslaves; the City was in so great Danger, that a wonderful great Comet, reaching in a Manner from the Sky to the Earth, (the like whereof was never remembered to have been seen before) lively betokened the same.

Gainas, first of all, laying Shamefacedness aside, and steeling his Face with Impudence, purposed in his Mind to rifle the Shops of the Bankers and Exchangers: But when, as the Report prevented his lewd Purpose, and the Bankers had removed their Tables of Exchange and conveyed away their Money, he endeavoured to perpetrate another mischievous Act, for he sent in the Night Season a Multitude of *Barbarians* to fire the Palace of the Emperor.

At that Time it appeared unto the whole World how careful God was of that City. For an infinite Number of Angels, resembling a Troop of armed Men, having Bodies of a large Bulk in Appearance, but all shining in glittering Armour, were seen by those Rebels who went about to set the Palace on Fire: The *Barbarians*, supposing that they had been a great Army and some mighty Host, were affronted and ran away.

Gainas hearing of this, thought it a Thing incredible; he knew for certain that so great a Power of *Roman* Soldiers could not possibly be there since they were appointed separately, through every great City.

The Night following, he sent thither others, and that not once nor twice; when as the Soldiers being often sent, reported the same Thing. For the Angels of God were always beheld alike in the Sight of the Traitors: At length he went thither himself with

was known to have great Power to know the Certainty of the wonderful Sight.

He perceiving of a Surety that it was an Army of Soldiers, hiding themselves in the Day-Time, and notwithstanding his Violence in the Night Season, he began to put in Practice a crafty Project, which, as he thought, would greatly annoy the *Romans*; but, as the Event declared, did avail them very much.

He fainted himself to be possessed of a Devil, and for that Cause betook himself to the Church of St. John the Baptist, which was about seven Miles distant from the City, there to say his Prayers. The *Barbarians* went forth along with him, conveying Armour privately in Tuns, and other Vessels, wherein they endeavoured to conceal them.

When the Watch and Guards of the City-Gates became apprehensive of their Design, they forbid them carrying with them any Weapons; all which, as soon as the *Barbarians* heard, they drew their Swords and dispatch'd them every one.

Immediately all the City was in an Uproar, and Death seemed to wait at every Man's Door; yet for all that the City was safe, the Gates being shut, and well fortified.

The Emperor, *wiz. Arcadius*, advising himself, in Time, proclaimed *Gainas* a Traitor, and an open Enemy: He commanded that the *Barbarians* which remained in the City should be slain, every one; the Day next but one after the Death of the Watchmen, the Soldiers within the Walls of the City, nigh the Church of the *Goths*, (for there all the *Barbarians* that remained in the City were assembled) had a stout Conflict with the *Barbarians*, and both set the Church on Fire, and slew many of them.

Gainas hearing that as many of his Accomplices as he had left behind in the City, had been executed, and perceiving that his traitorous Conspiracy had no prosperous Success, left his hypocritical Prayers, and got him to the Coasts of *Thrace*; and coming into the *Cibyrensis*, took shipping thence in all haste to *Lampsacum*, for to subdue from that Place, and forward, all the *Western* Parts of the World.

But when the Emperor had prevented him in those Parts, by sending thither Forces by Land and Sea, it fell out that God, of his divine Providence, did there exhibit a second Time a notable Token of his wonderful Power.

For when the *Barbarians* wanted Ships, they fell to building new Vessels, and so to transport Soldiers in them; but the *Roman* Navy failed thither, and arrived in the very nick, as we say; for they had both Wind and Sail at their Will, the *Western Zephyrus* favouring them; and as the *Roman* Power conveyed them selves thither with Ease and Pleasure, so the greater Part of the *Barbarians* Navy, as well Men and Horses, as Ships, being tossed here and there with a Storm, and separated from each other, funk a miserable Spectacle in the deep Gulphs or Surges of the Sea.

Some few of the *Romans* Ships perished in like Manner, but

the Brunt of the Storm fell upon the *Barbarians*, of whom an infinite Number was destroyed.

But *Gainas* removing thence, and taking his Flight by *Tbrace*, fell by chance into the Hands of other *Roman Soldiers*, who dispatched both him and as many *Barbarians* as were in his Company.

N. B. If any be disposed to know all the Circumstances of that War, let him read the Book of *Eusebius Scholasticus*, entitled *Gainas*, who at that Time was the Disciple of *Troylus the Sophist*. This Man being present in the Wars wrote, in *Hexameter Verse*, all that was therein transacted, and divided it into four Books; and because the Acts thereof were fresh in Memory, his Poem was of great Price and Estimation. *Ammonius* also the Poet, of late Days, wrote the same Argument in Verse, which he repeated in the hearing of the Emperor, about the eleventh Consulship of *Theodosius* the younger, and was highly commended for it; this War being ended in the Consulship of *Stilicho* and *Aurelian*.

Note. A little before this, *Gainas* became so insolent, that he demanded a Meeting with the Emperor in Person, refusing to treat with any one else; and it was agreed between them, at a Place near *Chalcedon*, that *Gainas* and *Tribigild*, as great a Traitor as himself, should pass out of *Asia* into *Europe*; and that such eminent Men in the State as they demanded, should be delivered up into their Hands, *viz.* *Aurelius* and *Satyrinus*, Men of *Consular Dignity*, with *John* the Emperor's Secretary, all which were sent into Banishment.

Only St. *Chrysostom* had the Courage to resist him; for when after this *Gainas* demanded of the Emperor a Church for himself, and his *Arian Followers*, he referr'd him to St. *Chrysostom*, who being the Bishop of the City, and consecrated in An. 398, had the Disposal of all consecrated Places.

The poor Emperor was afraid to give him an absolute Denial, but *Chrysostom* opposed him with much Courage; told him it was not in the Emperor's Power to alienate any thing that was sacred; and that the Churches were daily open in the City, where he might go and pay his Devotions, and hear the Word of God.

To this *Gainas* answered, that being of another Perswasion, he could not join with them in their religious Worship, and that the Service he had render'd the Emperor, very well deserved a Church to be appropriated to him, and those of his Faith.

St. *Chrysostom* boldly reply'd, that his Rewards had already exceeded his Merits; for he had the Honour of being a General, and enjoyed the *Consular Dignity*; that from a low and abject Condition, he had been advanced to the highest Employments in the Government; that he ought to be contented with what he had, without demanding what was not in the Emperor's Power to grant. Whereupon he shewed him an Edict published by *Theodosius*, prohibiting all Schismatics whatsoever to hold any Meetings in the City, and reminded him of the Oath he had made to
that

that Emperor, of being true to the *Roman Interest*, obedient to the Laws, and loyal to him and his Children, advising him to have a Regard to that Oath; in the Breach of which, he would highly provoke the divine Vengeance.

This so seasonably inforced by the Bishop, made him quit his Demand for the present, though he went away much dissatisfy'd, and full of turbulent ambitious Designs. See *Socrates Scholasticus*, *ibid.*

Being thus frustrated by the Bishop, and by the miraculous Power of God, as was observed before, away he flies to *Tribigildus* the *Gothic King*; who received him with the highest Respect, and commission'd him, at the Head of an Army, to make a dreadful Invasion upon the Empire, which filled *Asia* with Horror and Blood, and *Greece* trembled under his Arms.

Areadius was not provided to repel so great a Force, whereupon *Chrysostom* is sent an Ambassador to that *Barbarian*; who, though he knew the Affront he had given him at *Constantinople*, yet undertakes the Business: *Gainas* meets him with the greatest Kindness, and gives him the highest Testimony of Respect: *Chrysostom* so far prevails, that he frights him from a further Progress; whereby the Emperor had Leisure to raise such an Army, which chastised the Treachery and Insolence of *Gainas*, and made him satisfy for all the Injuries he had done to the *Romans* in the Ruin of his Army, and the Loss of his Life. See the Lives of *Basil* and *Chrysostom* comp. in a Tract, called, *The Clergy's Honour*, extracted out of St. *Basil*, *Nazianzen*, *Chrysostom*, *Socrates*, *Sozoman*, *Theodoret*, and *Photij Bibliotheca*, p. 56. *Lond.* 1681.

Who can say that a *Comet*, and an *Army of Angels*, was ill bestowed in Defence, and for the Encouragement of such an Emperor, such a Metropolis, such a Bishop, and such a People, so violently and unjustly oppressed by a *Tyrant*, who had imbibed, first *Pagan*, and then *Arian Principles*; and sought as much to tread down the Faith, as to crush the Empire; and all this according to the Covenant and Oath of God? See *Psalm 91*, and *Ia. 54.*

Mr. *Cambden*, in 1572, we observed, minced the Matter; and said, he did not know whether it would be worth his while to mention what all Historiographers have recorded, meaning about the *Comet* which appeared soon after the *Massacre of Paris*, as though it were unworthy of so learned an Historian as he: But why does not *Jac. Aug. Thuanus*, from whom he borrowed his Account of it, almost Word for Word, in his 54th Book of the History of his own Times, apologize as much for himself? Was not *Thuanus* equal to *Cambden*? Or, was it his *Philosophy*, as, *Strada* says, it is of some Princes to dive into the Secrets of Men, leaving the Secrets of Nature to such as have spare Time: For however in human Things, Times and Persons die, still the same Causes and Events re-arrive? in lib. 1. p. 2.

For why? Christianity, for want of universal Charity in most, as taught by St. John, and *Courage* and *Bravery* to defend the true and faithful Professors thereof, in this national and episcopal Church, as we observed a little before in St. Chrysostom, seems to be in a fair Way to be drowned and swallowed up in a Deluge of Sin, as *Cuy* and *Sansy*, two large Provinces of *China*, on the third of February, 1556, actually were in the Bowels of the Earth.

Father Belchior and I, says *Ferdinand Mendes Pinto*, a Portuguese, perceiving that there was no Hope of going to *Japan* this Year, as well for that the Season was past, as for other Inconveniences that fell out, we were forced to stay in this Island, viz. *Lampacau* in the *East-Indies*, till the Time should serve us to make our Voyage thither, having continued then 'till the 17th of February following, certain News was brought us from *Cantan*, that on the third Day of the same Month, the Province of *Sansy* had been swallowed up in the Manner ensuing.

The first Day of February the Earth fell a trembling from eleven 'till one o'Clock at Night, and then ext Day, from Midnight 'till two in the Morning, as also the Day following from one till three. * During this trembling it was a terrible Thing to hear the dreadful Noise, which the Storms and Thunder made: After all this, such an horrible Inundation of Waters broke out from the Center of the Earth, as in an instant all the Country was swallowed up, threescore Leagues round, without the saving of any living Creature from perishing, but only of one Child of seven Years of Age, and which for a great Wonder was presented to the King of *China*.

In the mean Time this News was no sooner come to the City *Cantan*, but all the Inhabitants were terrified with it; yea, and all ours, (viz. Portugals) were so amazed at it, that holding it for an impossible Thing, fourteen of our Company would needs go thither, to know the Truth thereof; which they immediately put in Execution, and at their Return affirmed that the Matter was very certain; whereof Attestation was made, signed by † fourteen ocular Witnesses; who had been upon the Place, whose Testimony was sent by *Francisco Toscano* to the King of *Portugal*, Don *Jeano*, of glorious Memory.

This prodigious Event so affrighted the Inhabitants of the City of *Cantan*, that all of them generally testified a World of Repentance; and though they were Gentiles, yet must it be acknowledged, that they confounded us Christians who saw how far their Devotion extended.

For

* *The Preparatives to the dreadful swallowing up of Cuy and Sansy, two Provinces in China, in 1556.*

† *Fourteen Eye-Witnesses make Attestation of the Fact, and transmit their Testimony to Don John, third King of Portugal.*

For on the first Day, when the News arrived there, Proclamations were made through all the principal Streets of the City, by six Men on Horseback, who in long mourning Robes, and with a sad and lamentable Voice, rode crying out these Words; ‡

Miserable Creatures, as you are, that cease not from offending, Day by Day, the Lord of all Things! Hear, O hear, the most lamentable and most dreadful Adventure that ever was. For you are to know that for our Sins, God hath drawn the Sword of his divine Justice against the People of *Cuy* and *Sansy*, overthrowing *Pell-Mell* with Water, Fire, and Tempest from Heaven, all that great Province of *China*, none being saved but only one Child, which is carried to the Son of the Sun, that is, their King.

And thereupon they rung a little Bell thrice, which they had in their Hands; then all the People prostrating themselves on the Ground said, with fearful Cries, *The Lord is just in all that.*

After this was past, all the Inhabitants retired into their Houses, which were shut up for five Days together; so that the City was so desolate, that there was not a living Creature seen stirring in it.

At the End of the five Days, the *Cham* and the *Anchassis* of the Government, together with all the Men, went as it were in Procession, through the principal Streets of the City; while their Priests, which were about 5000 in Number, cry'd with a loud Voice that pierced the very Skies, *Oh marvellous and pitiful Lord; have no regard to our Wickedness; for if thou takest Account thereof, we shall remain dumb before thee:* Whereunto all the People, with another fearful Cry, answered, *Lord, we confess our Faults before thee.*

Thus the Procession continuing, and still going on, they at length arrived at a magnificent Temple, called *Nacapyrau*, whom they hold for the Queen of Heaven.

On the next Day they went to another Temple, called the *God of Justice*; and so continued fourteen Days, giving great Alms, freeing many Prisoners, and for three Months more continued doing many other good Works.

As the Sin of *Sodom* and *Gomorrah*, *Admah* and *Zebaim*, were principally *Pride*, *Fulness of Bread*, much *Idleness*, *Disregard of the Poor*, and going after other *Flesh*; for which they and theirs were swallowed up, and became a Spectacle of Reproach and an abhorring to all Flesh; not unlike to this was the State of *Cuy* and *Sansy*, who had idolatrous Priests and Temples in abundance.

The very City of *Pequin*, says *Pinto*, p. 126, has 3500 Pagods or Temples, very sumptuous, especially of the Orders of the *Menegrepos*, *Conquiays* and *Telegrepos*, who are the Priests of the

four

‡ The Heralds Proclamation of the Citizens of Cantan to repent.

four Sects of *Xaea*, *Amida*, *Gizom* and *Conom*, which surpass in Antiquity the other thirty-two of that *Labyrinth* of the Devil, who appears to them in divers Forms, to make them give the more Credit to his Impostures; but their predominant Sin is their Custom of offering a great Number of human Sacrifices to do the greater Despise to God; and this probably might be the Case now, for the preventing or punishing of which, this fatal Evil might befall these two Provinces at this Time.

Whatever else might be the Cause, the City and Island of *Cantan* pronounced God most just, in this terrible Act; and so ought we according to his holy Covenant.

Πρὸς δέ τοις ζένες αμαρτίαλα, &c. Injuries done to Strangers demand aloud, God to be their Avenger, said *Plato*, lib. 5. *de Legibus*. The same may be said of *Innocents*, as *Herod* found to his Cost. Even *Strada* could say of the Prince of *Orange*, when he made his Complaints of *Philip II*, King of *Spain*, at the Council Table of *Margaret*, *Duchess of Parma*, that it was an Argument of just Anger, not to be Friends upon the sudden; but a greater than he hath said, when God maketh Inquisition for Blood, be remembreth und forgetteth not the Cry of the afflicted, *Psalm ix. 12*. Nay, says *Philo*, *Ipsa verba Dei sunt Juramenta*. See lib. 2. *Legis Allegor.* God's very Words are Oaths.

In the Year of our Lord 1067, an Earthquake overthrew the Churches and most magnificent Palaces of *Constantinople*, which was attended by a *Comet* following the Sun, with its Tail directed to the *East*. It was seen by the Inhabitants of *Constantinople*, for forty Days together, and, says the Continuator of Mr. *Eckard*, served to remind the Emperor of his approaching End.

Constantinus Ducas, about five Years before, had been chosen Emperor of the *East*, by *Isaacus Comnenus*: This Prince deserved to be reckoned among the good Emperors, had not all his good Qualities been poisoned by an unsatiable Covetousness, which not only betrayed him to the severe Reflections of his Subjects at Home, but exposed the Territories of the Empire to the Insults of the barbarous Nations Abroad.

For *Ducas*, influenced by some Maxims that had lately seduced several of his Predecessors, out of a sordid and unseasonable Principle of good Husbandry, suffered the Frontiers to lye naked; and by that Means gave the *Turks* an Opportunity of extending their Conquests, which they did on every Side.

To this chiefly may be attributed the Ruin of the *Eastern Empire*; for the Soldiers being thus neglected and unrewarded, grew remiss and una&active; and the Poision, which might have been stopped in Time, diffused itself by Degrees, and infected, first the extreme Parts, 'till at length it became invincible, and by an irresistible Progress, in the End, seized on the Head or Capital.

His usual Maxim was by no means to begin a War; but if the Empire were threatened with one from Abroad, he maintained it to be at least cheaper, though not so honourable, to court the

Barbarians

Barbarians with Presents, and to buy a Peace, rather than to be at the Expence of Levies and Musters.

About A. D. 1067. the *Uzians*, a *Scythian* People, passed the *Ister*, to the Number of 500,000, wasting all before them as far as *Macedonia*; from whence breaking into *Greece*, they lived wholly at Discretion.

Though the Emperor was sensible enough of his Subjects Calamities, yet made he no Preparations to remove them, saying to such as pressed him on that Head, that it was impossible to repel them; yea, he endeavoured to purchase a Peace with rich Presents made to the Officers, with a Promise of an annual Tribute for the future.

When he found, notwithstanding this, that they continued their Hostilities with more Barbarity than before, and being reviled by his Subjects, as one that sacrificed the Empire to his own sordid Temper and Covetousness.

In this Calamity, says my Author, he betook himself to Prayer, and order'd a general Fast to be observed throughout his Dominions; after which he marched out against them, with no more than a Handful of Men, though some say his Army consisted of 150,000; which however was far inferior to the *Scythians*, who being first exceedingly weaken'd by the Plague, were suddenly set upon by the *Hungarians*, whose Territories they had wasted in their Passage into the Empire, who also cut them off entirely, and did the Emperor's Busines for him, without the Assistance of his own Army.

This was the most remarkable Action that happened during the Reign of this unactive Prince; at which Time the Earthquake made its Devastations below in the Metropolis of *Constantinople*, and the Comet mentioned before was seen above in the Heavens, his own Death following soon after, by a violent Distemper, after a Reign of five Years, and six Months, in the sixtieth Year of his Age.

This is a new Instance, to be added to those of former Times, of the great Benefit accruing to such, who by Fasting and Prayer seek to God for Success and Victory, according to his most holy Covenant, *Call upon me in the Time of Trouble, I will deliver thee, and thou shalt glorify me*, Psalm l. 15. Let Misfortunes come on as fast as they will, or can, this is a sure way to remedy them, as *Jeboaphat* found upon a like Invasion, a like Success; and that without fighting. See 2 Chr. xx.

When *Antoninus Philosophus* reigned in Anno Chr. 174, just as his Army was ready to be destroyed, God was pleased, said Mr. *Echard*, to deliver them upon the solemn Prayers of the Christians, by the sudden Fall of great Quantities of Rain, with which the languishing Soldiers were relieved, by holding their Mouths, Helmets, and Bucklers up to Heaven; in their Thirst, while their Enemies attacking them in that Posture, made them swallow their own Blood mingled with the Water.

But

But the same Clouds, which had sent so kind a Shower upon the *Romans*, at the same time discharged a terrible Storm of Hail, attended with Thunder and Wild-fire, against the Enemy; so that while the former refreshed themselves, and quenched their Thirst, the latter were exceedingly scorched and confounded with the amazing Flames from Heaven, which no Water could extinguish.

Antoninus became so sensible of a miraculous Assistance, (this whole Affair having been transacted among the Pannonian Mountains, on the North Side of the *Danube*) that he relaxed the Persecution against the *Christians*, which had been very severe for seven Years, and wrote to the Senate in favour of their Religion; ordering those to be punished with Death who did accuse them. And this which before was called the *Legion of Melite*, a City of *Capadoccia*, was afterwards stiled the *thundering Legion*. See *Eckard, Cent. 2. Eccl. Hist. b. 3. ch. iii. p. 506. 1718.*

If *Christians* knew or understood where their best Strength lay, they would not be so wanting to themselves, and their own best Interests. It was as easy for the many *Lepers* in *Israel* to be healed, as it was, for *Naaman* the *Syrian*; but because none of them applyed themselves to God's Prophet but he, all excepting he missed of a Cure.

When the *Goths* were driven out of their Country, by the *Huns*, in *An. Cbr. 376*, and had, under the Conduct of *Alaricus*, seized on the Banks of the *Danube*, they sent Orators to the Emperor *Valens*, who had been Partner with his Brother *Valentian*, who died a little before in *An. 375*, and in a most submissive Manner, begg'd Leave to be admitted into *Thrace*, where they promised to live peaceably, in Subjection to the Empire, to which they would be ready to send Aid upon all Occasions.

An imaginary Prospect of this Advantage won upon *Valens*, to give Order for their immediate Transportation; which was done with so much Care and Diligence, as if it had been a Sin to leave any Person behind, who was to be concerned in the Subversion of the *Roman Empire*.

Their Numbers, says *Annianus*, exceeded the Sands upon the *Libyan* Shore; and though it was agreed, that they should come without their Arms, yet by giving of Gifts, or other Corruption and Insufficiency of the Officers, they generally brought their Arms with them; not now to be disposed of as Pledges and Hostages all over the Empire, but as armed Lords who were sooner to over-run and command all; it being the greatest Peice of Madness to admit such into the Heart of the *Roman Empire*, but a much greater to provoke and exasperate them, after they had been admitted.

It was not long before they besieged *Adrianople*, defeated the *Roman Army*, and killed the Emperor *Valens*, rolling like a Torrent down the Mountains, as if they resolved to overthrow all that stood in their Way.

Of all this a Blazing Star was the Forerunner, a little before his Colleague *Valentinian's* Death; *Ammianus* mentions Stars in the Plural, and so does Dr. *Howel*, and the Continuator of *Echard* from him.

We cannot suppose God to be ignorant of, or unconcerned at the good or bad Estate of Kingdoms and Empires; they are much more his Care and Concern than theirs that govern them: *Know it is the Head that governs, and not the Feet*, said Alexander Severus, to his mutinous Soldiers: *They that fall from the highest Point, are easily tossed, says Strada, from one Breach of the Precipice to another, till they come to the very Bottom; where they stick fast in the bottomless Abyss of Evil*: This our *Jesuit* applies to *Heretics*; but it is as applicable to others, who deviate from the Truth; or let the Reins of Government fall out of their Hands: *Whereas a just King sitting on the Throne of Judgment, scattereth away all Evil with his Eyes*, Prov. xx. 8. *Mercy also will soon pardon the meanest, but mighty Men shall be mightily tormented*, Wisd. vi. 7. *Ως περὶ ἐν ἑνδίᾳ πάντες*, says *Plutarch*, as they that sail in fair Weather, have their Instruments ready against Storms; so such as are in Prosperity are truly wise, *τὰ πρὸς τὴν ἀτυχίαν ἔταιμαζοι βουθήματα*, are ever forecasting Remedies against Misfortunes.

In 1532, the 24th of Hen. VIII, at the Time that the famous pious Dr. *Cranmer* succeeded *Warham* in the Archbishoprick of *Canterbury*, a Comet was seen by *Peter Appian*, says Mr. *Chambers*; Mr. *Thomas Fuller*, in his Church History of *Britain*, seems to date our Protestant Religion from this happy Promotion: All the Cavils which the Papists have started, or objected against him, nine in all, he fully silences and confutes.

The first eminent Act he exercised, was in that King's Divorce, and in a few Days he dispatched that Suit, which had depended many Years in the Court of *Rome*.

All wise *Romanists* foresaw the Consequence of this, and would, if possible, have prevented it; witness their setting *Elizabeth Barton* to work, the Holy Maid of *Kent*, as she was called; whose Impostures were believed, or countenanced, by Bishop *Fisher*, and Sir *Thomas Moor*: Mr. *Fuller* thinks they were rather befooled by her Forgery; and, because they would not own what the Clergy a little before had recognized, viz. King *Henry* to be the *supreme Head of the Church*, they both lost their Heads.

Indeed Mr. *Harding*, against Bishop *Jewel*, accuseth us for having a Parliament Religion, a Parliament Faith, a Parliament Gospel; *Scultingus* adds, Parliament Bishops and a Parliament Clergy: When, as upon a serious Examination, it will appear, says *Fuller*, that there was nothing done in the *Reformation of Religion*, save what was acted by the Clergy in their *Convocations*; or grounded on some Act of theirs precedent to it, with the Advice, Council and Consent of the Bishops and most eminent Churchmen, confirmed upon the *Post-Fact*, and not otherwise by the *Civil Sanction*

according to the Usage of the best and happiest Times of Christianity.

By the same Proportion, Queen Mary's Popish Religion may be called a *Parliament Religion*, because after the same had been debated, and concluded on in Convocation, it was confirmed by the Queen, Lords, and Commons, by Act of Parliament.

After this, the Clergy solemnly promised not to alledge, claim, or use any Canons, unless they had the Royal Assent, and were ratified by Act of Parliament; it being necessary that the two Powers, the *Spiritual* and the *Temporal*, should act in concert together to prevent Schisms, Incroachments, false Doctrine, and Innovations: And who can say that it was not an important Epoch usher'd in by this Comet; and very agreeable to the Covenant and Oath of God, in the Event?

In 1607, Kepler and Longomontanus, as Mr. Chambers affirms, observed a Comet like that in 1532. A little before this Time, King James I. wrote a Book called *Basilicon Doron*, now in the Bodleian, as an Instruction to his most noble Son to have his Eye upon, or perhaps to crush a vile Sect among the Anabaptists, called *The Family of Love*; whose abominable, erroneous, and self-conceited Opinions were maintained by Brown, Penry, Nicholas, &c. from whom the *Quakers*, under Geo. Fox, derived their Heterodoxies; their Ensign-Bearer, as may appear from their own Pens and Confessions, being Lucifer himself.

Dr. Henry Moor foresaw, how great a Curse they would prove to this Nation, he might have added to *Christendom*; for, says Lord Baltimore, Proprietor of *Maryland*, in his printed Complaint against those of *Pensylvania*, to the House of Lords, Feb. 23, 1737. Wheresoever they extend their Power, the Established Religion must fly before them.

The Leaders of *The Family of Love* now presented a long, tedious, and fawning Address to King James I. to get his favourable Opinion of them, though they had the Face equally to yoke the Blasphemies of *H. Nicholas*, with the Holy Scriptures, as infallible alike, as is now to be seen in *Fuller*.

This Fire was looked upon incon siderable, else why did the Father refer this to his Son, which he should have done himself? Why did he leave such a Nest of Hornets to attack and sting Posterity, *ex Traduce*?

Had he lived to the Year 1737, he might have seen how fair they bid for the Ruin of the Church of *England*, in the Case of Tythes; all Homage to *Jesus Christ*, by a conscientious Payment of them, being detestable in their Sight: Had not the Superiority of a few Votes in the House of Lords, given God's Church and God's Rights the Ascendant, the Established Religion would soon probably have been banished *England*, to give Way to Error. And this is what they unweariedly aim at now; no Morsel being so sweet in their Mouths as to starve God's Ministers, and by breaking down the Banks, to let in the Sea upon them.

The

The Romish Catholicks, says *Fuller*, now also despairing, either by Flattery to woe, or by Force to wress, any free and public Exercise of their Religion, no less than thirteen, viz: *R. Catesby, Th. Pereye, Sir Everard Digby, Fr. Tresham, R. Winter, J. Wright, Chr. Wright, Ambr. Rookwood, T. Winter, R. Keys, J. Grant, Th. Bates, Catesby's Man, and Guido Faux*, entered into a damnable and devilish Conspiracy to blow up the *Parliament House* with Gunpowder, even the King, Prince *Henry*, Bishops, Peers, Judges, Knights and Burghesses; they having taken Care to secure the two other Heirs of the Crown, Prince *Charles* and *Elizabeth*, by *Pereye's* and *Catesby's* Means; all which was discovered by a Letter written to the Lord *Monteagle*, signifying some terrible Blow which they were to receive, without knowing who hurt them, as well as by the judicious Interpretation thereof by the Kitte, as intended to be effected by *Gunpowder*.

This notable Deliverance at the Motion of Sir *Edward Montague*, afterwards Baron of *Boughton*, was honoured by a public annual Remembrance; and perhaps God's Blazing Star, his visible Sign of Remembrance, or rather of Detection in the Heavens, might put that worthy Knight upon making so judicious a Motion to the Legislature.

God doubtless foresaw the sudden Death of King *Charles II.* with the short Reign of his Brother, and the surprizing Revolution that followed soon after; a most remarkable Epocha, as well to *Romanists* as to Protestants, detested indeed by the one, but very much caressed and esteemed by the other.

Who can say that God did not give Notice of this, by as remarkable a Comet as ever appeared in the Heavens? Some that are now alive that saw it, say that it almost filled as great a Compass of the Heavens, as an ordinary Rain-Bow takes up, and that for the usual fix Hours together that it appeared, People of all Ranks and Qualities could scarce take their Eyes off from it, to apply themselves to any Busines, so awful and wonderful it appeared.

Note. The Comet in 1472, in *Edward* the IVth's Reign, had a Paralax twenty Times greater than the Sun's; and if that of 1618, in the eighteenth Year of King *James I.* immediately after that King's Declaration for Sports on the Lord's Day in *Lancashire*, had come down in the beginning of *March* to its descending Node, it would have been much nearer the Earth, and its Paralax much more notable. See *Fuller* and *Chambers*.

But hitherto, says my Author, none has threatened the Earth with a nearer Appulse than that of 1680, which we are now treating of. Dr. *Halley* found by Calculation, that No. xi. 1. H. P. M. it was not above one Semidiameter of the Earth, to the Northwards of the Way of the Earth; at which Time, had the Earth been in that Part of its Orbit, the Comet would have had a Paralax equal to that of the Moon, what might have been the Consequence of so near an Appulse? A Contact, or lastly, a Shock

Shock of the celestial Bodies : A Deluge. Mr. Whiston says. See Chambers's Cyclop. in Comet.

Note, Mr. Whiston, at first, supposed, that the Flood was caused by the Attraction of a Comet; afterwards he believed it verily, as appears by his Book, entitled, *The Cause of the Deluge demonstrated*.

Note, Mr. Whiston asserts, that this last Comet, viz. of 1680, revolving in about 575 Years, is no other than that very Comet which came by the Earth at the beginning of Noah's Deluge, and which was the Cause of the same; so that according to some, viz. Sir Isaac Newton, and Dr. Halley, the same had been seen four Times, viz. forty-four Years before Christ, in Anno Dom. 531 or 532. Anno Dom. 1100. And that by Consequence it makes its Revolution in about 575 Years. See Mr. Whiston's *Astronomical Principles of Religion*.

Upon the whole; Was this agreeable to God's Oath or Covenant, or was it not? Since even Citero, pro Domo Sua, could say, *Hoc qui non videt Excors, qui quum videt, et noni discernit, impius.*

God, by terrible Things in Righteousness, about this Time, certainly answered the Nation's Prayers, especially the good Bishop of Peterborough, Dr. Richard Cumberland's, not to fall a Sacrifice to Romish Superstition; nor could they tell or foresee, at that Time, from what Quarter Deliverance could arise; insomuch that that excellent Man, measuring others Griefs by his own, and willing either to prevent, or to find out some Remedy for that Idolatry, which was then ready, as he thought, to overspread this Nation, began in good Earnest to trace it up to its Original. By the Help of Sanchoniatho's History, which was taken from the Records laid up at Berytus, a City of Phoenicia, by Mitzraim, the Son of Ham, and Grandson of Noah.

This Sanchoniatho was a professed Idolator, and a Native of Berytus, who observing how Moses established the true Religion, by a short History from the Creation in the Line of Seth, resolved, says Mr. Arthur Bedford, to attempt the establishing of his own, by a short History from the Creation, in the Line of Cain, he purposedly omitting the Flood which destroyed all that Race, except Naamah, the Daughter of Lamech, who was preserved in the Ark, Gen. iv. 22.

But herein, says Bishop Cumberland, was seen the wonderful Providence of God; that the most considerable Testimonies produced by Porphyry, against our Religion, were of the greatest Strength to refute his own; for he being of too great Learning to be satisfied with the vain Pretences of the Greeks, made it his Business to search after the most antient Records, to find something in them to confront Moses.—Yet when he had made the most of his Testimony, he was fain to yield him younger than Moses, though supposed him older than the Trojan Wars; nay, and he goes about to prove the Verity of Sanchoniatho's History, by its Agreement with that of Moses, concerning the Jews, both as to their Names and Places; whereby he evidently asserts the greater Truth and Antiquity of Moses's History, when he proves the Truth of Sanchoniatho's,

Choniatho's, by its Consonancy with that. See *Script. Chron.*

p. 513.

Thus we see, *Out of the Eater came forth Meat, and out of the Strong Sweetness*, *Judg. xiv. 14.* while God laughs at their Projects, who go about to build their Fortunes or Interests on the Ruin of the Truth.

C H A P. V.

A Reproof of Church Divisions, one of the reigning Vices of the Age.

BUT as God is no Respecter of Persons, and *Ill with him dwells none*, *Psalm v. 4.* so it is a Thing worthy to be taken Notice of, that the Impiety of the Men that offered Incense, *Numb. xvi. 39.* did not discharge, says Mr. Mede, even their very Censors of the distinguishing and discriminating Respect due unto Things sacred.

As these, in some Sort, became holy, by being presented to the Lord; this made it unlawful to employ them to common Uses.

Of these a Covering was made for the Altar, *That no Stranger, not of the Seed of Aaron, come near before the Lord to offer Incense; that he be not as Corah and his Company was*; that is, swallowed up for their Presumption; and every one unprejudic'd will say, that the Melchezedecian Priesthood, as it subsists among Christians, and is to last to the End of the World, ought to have full as much Honour, Respect and Veneration paid it, as the Aaronical, if not a great deal more, for its Author and Institutor's Saké, by whom alone we can obtain Salvation.

If the Priesthood be trampled on, that will pave a Way for the Crown to be trampled on; since, like Twins, they must needs stand or fall together.

At *Hampton-Court Conference*, King James I. said, *I approve the Calling and Use of Bishops in the Church; and it is my Aphorism, No Bishop, no King.* Again I dissent from the Judgment of St. Jerome, in his Assertion, that *Bishops are not of divine Institution.* See *Fuller's Church History*, who makes this Observation.

It is impossible to make a Subordination in their Practices, who have an Opposition in their Principles; for though such Spheres or Orbs, which agree in one Centre, may proportionably move, one within another, yet such as are *excentrical*, can never observe equal Distance in their Motion; but will fagg aside, to grate one upon another. This is Mr. Fuller's Reflection on a Form of Discipline, hammered out by Non-Conformists, through the favourable

avourable Interposition of the Earl of *Leicester*, and the Connivance of the State. 1582.

According to this, that which lessens or depreciates the just Honour and Authority of the Church or Bishop, so far lessens and depreciates the just Honour and Authority of the Crown; and so *Vice Versa*.

' It is expedient, says *Ignatius*, the Disciple of St. *John*, that
 ' ye concur with the Judgment of your Bishop; for your renowned Presbytery, worthy of God, it fitted as exactly to its Bishop,
 ' as the Strings are to the Harp: On which Account, in your harmonious Unity, and sympathizing Charity, *Christ* has his just Praises; each single Person among you, making up one entire Chorus and Harmony; that so being consonant in *Love*, and making up the Song of God, ye may all with one Voice, and in a perfect Unity, sing to the Father by *Jesus Christ*, to the End that he may hear you, and perceive by your Works, that you are indeed the Members of his Son; wherefore it is advantageous for you to live in an unblameable, or faultless Unity; that so ye may always have a Fellowship with God.
 ' See his *Epist. to the Ephes.* c. iv.

' Again, in chap. v. If I, in this little Time, have enjoyed so much Happiness in my Acquaintance and Familiarity with your Bishop; how much more may I judge you happy, who are so intimately conjoined to him, even as the Church is, by her Spiritual Marriage, endeared to *Christ*; and *Christ* by the Upstartical Union, is all one with the Father, so that all Things harmonize in Unity; let no Man wander or go astray. *If any Man be not within the Altar, he is deprived of the Bread of God.* For if the Prayer of one or two be of such Force, how much more shall that of the Bishop, and of the whole Church be? Whosoever therefore does not come into one and the same Place of lawful Communion with it, he is proud, and hath condemned himself; for it is written, *God resisteth the Proud.* Let us take heed that we do not set ourselves against the Bishop, that we may be subject unto God." See c. v.

The Author's Note upon this fifth Chapter, and now ready for the Press, runs thus;

The Jews have a known Saying, *He that enters into God's Covenant is gathered under the Wings of the majestick Presence.* See *Maimon. Tit. Isuri. c. xiii.* Again *Rab Eleazar* says, *The Pillar of a Cloud encompassed the Camp of Israel, as a Wall environs a City; agreeable to the Prophet's teaching, The Lord shall go before thee, and the Holy One of Israel shall be thy Reward,* Isa. lviii. 8. And what was all this for? viz. that they might all be shielded, led and fed.

Whosoever revolted to the Enemy, and forsook his proper Camp, in the Center of which was the Tent or Tabernacle which God hath pitched among Men, or that set up a new Priesthood or Government, which God that walked in the midst of them, had not

not set up; the Upshot was, such a one not only forfeited all these Privileges, but had the hard Fate likewise to be blotted out of the Book of Life, which was written by God's own Fingers.

Great is that Bread, says *Cbryoflom*, that fills the Mind or Understanding, and the Belly. The same that is our Bread is the Bread of Angels; that Bread, though it be eaten, has no Boundaries; it fills the whole World, and remains whole as it was: We eat it, live by it, feed upon it, and are nourished by it, and have our Existence from it; and yet are we bid daily to seek it, lest our Faith fail; and our Strength flag and sink, that we reach not to our Country. Therefore, said one, Lord feed us every Day with that Heavenly Bread which thou wert willing should become Flesh, that it might dwell in us. See *Cbryofl.* tom. 5. *Hom. on the Lord's Prayer*, p. 612. *Paris, Lat. Edit.* 1688.

Note, Further, as *Christ* is the *Christians Altar*, *Hebr.* xiii: so is he the *Shew-Bread*, or Bread of the Face, daily presented on that *Altar*. The *Cloudy Pillar*, out of which God gave his Law to *Israel*, was like a *hollow Pillar*, or *concave Body*, over their Heads, coming down to the Ground on every Side of them, and so like *Wings* encompassing and shielding them. On this Fashion God not only spake to *Moses* while Miracles were on Foot, but also to *Samuel* in the settled State of the *Jewiſh Church*. See *Psalm xcix. 7. For the Lord came and stood, Gnāmad, Hebr.* in reference to the *Standing Pillar* in *Horeb, Exod. xvii. 6.* Thus God standeth among Judges, *Psalm lxxxii. 1.* signifies his presiding over them, as *Samuel* stood presiding over the Prophets, in *Ramah, 1 Sam. xix.*

As then in Courts of Judicature, where God presides, nothing but adjudged Cases ought to take Place; no more in the Church should any Thing be offered up to God, but what has the Stamp of lawful Authority upon it: The Want of which is as likely now to bring Ruin upon the Offerers, as it brought Fire down from the *concave Pillar* upon the 250 Men that offered Incense without a Warrant.

And all this because of God's standing and presiding in *Christian Assemblies*, as much as among the *Jews*, wherein Women ought to be covered *because of the Angels*. The *Satellites*, or Attendants upon God, as his Royal Guard, constituting that cloudy Pillar, within which is his Station and Prefidence, *Sinai being in the Holy Place or Sanctuary, as David tells us, Psalm lxviii. 17. See 1 Cor. xi. 10. 1 Sam. iii. 10. Numb. xvi. 35.*

When King *Charles I.* treated with the *Parliament Divines*, in the Isle of *Wight, An. 1648*, he incontestably proved in Writing, that the *Apostles* in their own Persons by Authority derived from *Christ*, exercised their Power in these three Points, *viz.* 1st, In Ordinations. 2dly, In giving Rules. 3dly, In Church Censures. And that our *Bishops* succeeded to the Function of the Persons above-named, as appears by the History of the *Church*, the Writings of *Ignatius, &c.*

Concerning which last, though some out of partial Dissaffection to Bishops, have endeavoured to discredit the whole Volume of them, without regard to Ingenuity or Truth; yet sundry of them attested by Antiquity cannot with any Forehead be denied to be his; giving Testimony to the Prelacy of a Bishop above a Presbyter.

Their Answser in Writing was :

They granted that a Succession of Men, to feed and govern those Churches by Ecclesiastical Writers, in compliance with the Language of those Times, were called Bishops; but not distinct from Presbyters: So that if such a Succession from the primitive Times, *strictam*, were proved, they would either be found more than Bishops, as *Apostles* or *extraordinary Persons*, or less, as merely first Presbyters; not having the three Essentials to episcopal Government, insisted on by his Majesty.

As for *Ignatius*, he cannot distinctly be known in *Ignatius's Epistles*; such their Insincerity, adulterate Mixture and Interpolations, and take him in gross, he is the Patron of such Rites as the Church never owned.

Archbishop *Usher*, Dr. *Dappa*, *Sanderson*, *Sheldon*, and *Ferne*, were of the King's Council in this Synod against *Caryl*, *Marschal*, *Vines* and *Seaman*.

Note, Archbishop *Usher*, in *Vindication of the Divine Right of Episcopacy*, as set forth in *Ignatius's Epistles*, a little before this, had collected and compared all the Copies of *Ignatius's Epistles* that could be found in these Parts, in order to distinguish the genuine from the spurious; and to wipe off all Censure that could, with any Appearance of Truth, be fastened upon them.

In this Undertaking he succeeded to Admiration, and published his Work, separating, by red Ink and black, the genuine from the spurious, or what he apprehended such with a Learned four Years before this Conference in the Isle of *Wight*, viz. in 1644.

Two Years after, viz. in 1646, *Isaac Vossius* published them from a most correct Copy in the *Florentine Library*; which was a strong Corroboration of the Archbishop's Pains, Judgment and Testimony; since Men at first Sight could see, where the *Interpolator* had travelled, and were able to distinguish the true from the false *Ignatius*.

Indeed, taking him in gross, that is, with all the Errors foisted in by Hereticks and Enemies to an Established Church; it is true what the Parliament of Divines assert; but stripp'd or divested of them, as *Usher* and *Vossius* had then set him forth in his true genuine Sense and Light, we find nothing in him but what *Christ* and his Apostles taught and established, even the true Pattern of an Episcopal Church, by Bishops, Priests, and Deacons, as this of ours is or ought to be, in a just Subordination to *Christ*.

It was needful for the Parliament Divines to say something in Counterpoiz to all that Learning, Reason and Truth that appeared against

against them ; though nothing to the Purpose, setting Sophistry aside : Being resolv'd, now having the Sword in hand, or rather the Pope's two Swords, the spiritual and the temporal, and the King withal at their Will, not to drop that Cause which had cost them so dear ; knowing full well that if Ignatius's Religion stood, their's must fall of course. See Mr. Fuller's *Church Hist.* Lib. 11. Car. 1. 24.

Note, The Office of *Teaching*, his Majesty allow'd, was common to Bishops and Presbyters alike ; but that of *Governing*, peculiar to Bishops alone. See *ibidem*.

How comes it to pass, then, that the civil Polity of our Nation, so much admir'd by Foreigners, should so easily, in Favour of a growing Party among us, part with or drop every one of our Church's 39 Articles, not reserving so much as that one about the Doctrine of the Holy Trinity ; and in behalf of others, who are not so rigid, can dispense with three and an half more, viz. *Infant-Baptism*, *The Authority of the Church*, *That of Bishops*, and *The Book of Homilies*.

One would think Peace cannot be bought at too dear a Rate ; but if the Price be no less than the Loss of Souls, it will be too dear.

Many Texts of Scripture, says Dr. Prideaux in the *Life of Mahomet*, prove Christ's Divinity and Praeexistence in Heaven, before his Assumption of our Humanity. — Allow but this, and all *Socinianism* falls to the Ground. Allow the Scriptures to be divine, and the Outward Man Christ Jesus, who suffer'd at *Jerusalem*, to be God, then *Deism* and *Quakerism* sink and tumble at once. Allow *Infant-Baptism*, the Homilies, the Divine Institution of Bishops, and the Sacredness of their Censures, Rules and Ordinations, when consonant to Scripture and the Apostles Practice, then down falls the Babel of *Independency*, *Anabaptism*, and all other Sects so common among us.

Hear but Ignatius in Ch. 7. to the *Magnesians*. ‘ As the Lord did nothing without the Father being united to him, neither by himself, nor yet by his Apostles ; so neither do ye any thing without your Bishops and Presbyters : Neither let any thing appear to your own Judgments a blessed Action apart, but being come together into one Place, have one common Prayer, one common Intercession, one Sentiment, one and the same Hope, in Love and Joy undefiled : There is one Lord Jesus Christ, than whom nothing is better ; all of you being united, hasten together as unto one Temple of God, as unto one Altar, as unto one Jesus Christ, who proceeds from one Father, who exists in one, and centers in one.’

Note, If Men run counter to this, and for the Sake of a various Reading, or a meer Cavil, rebel against their Bishop, break Church-Unity, and produce various Practices ; let them see the Issue of this in Corah's Punishment : Since Christ's Precept, join'd with his

Example, must have no Denial from such as have a real Fear and Dread of his Majesty.

That Rebel's Punishment struck such an Awe into *Israel*, that there was no Defection from God's Publick Service, from *Moses* to *Jeroboam*'s Time; No, not in *El's* Days, whose Sons behaved so ill; and when the Ark was in one Place, and the Tabernacle in another, abating only *Micah's Teraphim*, &c. The same may also be said after the Temple was rebuilt, to *Christ's* Time, God's Worship was maintain'd with the greatest Uniformity; so that St. *John*, to his Disciples *Ignatius* and *Polycarp*, could not but recommend what the whole Nation of the *Jews* practised, and our Wisdom it must needs appear to be to follow such a Pattern.

Perhaps the Judgment of the Reverend *George*, late Bishop of *Worcester*, may be of some Weight; ' If every Man, says he, were left to his Liberty, to do what seemeth best in his own Eyes, even in the minutest Branches of Divine Worship; This, considering the Pride and Self-Love that is in Human-Nature, which makes Men so much overvalue their own Judgments and Practices, would soon introduce Anarchy and Confusion: For he that worships God one Way, will either judge or condemn him, that worships God another Way: As he that kneeleth at the Sacrament will be look'd upon as idolatrous or superstitious by him that kneeleth not; and he that kneeleth not, will seem wilful or weak to him that kneeleth. And from this Diversity grows Dislike; from Dislike, Enmity; from Enmity, Opposition; and from Opposition, first, Separation, and Schism in the Church; then, Faction, Sedition, and Rebellion in the State; which is a Progress very natural, and experienced by ourselves in this Realm. For as the Safety of a State depends upon the Safety of the Church, so the Safety of the Church depends upon Unity; and Unity depends upon Uniformity; and Uniformity there cannot be, so long as there is Diversity or divers Ways of Worship in the same Church. See his Letter of Vindication of himself from Mr. Baxter's Calumny, Lond. 1662. All which Evils, *Ignatius's* Advice of submitting to, the Bishop effectually cures.

Note, Soon after the Restoration, Mr. *Baxter* being engaged in a Dispute at the *Savoy*, to keep himself off from that Part of the Argument which pressed the hardest upon him for his Submission, answer'd, *That the Command of a most lawful Act was sinful, if that Act commanded, might prove to any one a Sin per Accident.*

The Bishop reply'd; ' That this Assertion was not only false, but destructive of all Authority, human and divine; as not only denying all Power to the Church of making Canons; but also, as it takes away all Power from the King and Parliament, and even from God himself; because there can be no Act so good of itself, but may prove by Accident a Sin: And if so, then every Command must be a Sin: And if to command be a Sin, then certainly God can command nothing; because God cannot sin: And by the same Reason, Kings, Parliaments, and Churches

‘Churches ought not to command any thing, because they ought not to sin. See p. 11.

N. B. One of Mr. Baxter’s Sins, per Accident, is this:

It is not unlawful to command out a Navy to Sea; but if it were foreseen they would fall into the Enemies Hands, or perish by Accident, it were a Sin to send them. Again, *It is not unlawful to sell Poison, give a Knife, or light a Candle; but if, &c.* But what is this to obeying a lawful Power, in lawful Things, without any such Fore-sight? Which, excepting God’s Fore-knowledge, only Madmen and Traytors have; but he will not kneel at God’s Board, nor obey the Bishop, lest he be perjur’d and break his solemn League and Covenant; but as his Obligations to God were prior, better, and stronger, shall these, through the Prevalence of the Times, and of a deluded or elated Heart, give way to the crafty Devices of Sinners, the sworn Enemies to episcopal, which is the truest Gospel-Unity.

Note, Mr. Hammon L’Estrange informs us of an excellent Rubrick, anciently called, *A Protestation, touching the Gesture of kneeling*, now in *Edward the VIth’s second Book of Common-Prayer*, but unhappily omitted in *Queen Elizabeth’s Liturgy*, and in all Books ever since, which runs thus:

‘Whereas it is ordained in the Book of Common-Prayer, in the Administration of the Lord’s Supper, that the Communicants kneeling, should receive the same; which Thing being well meant for a Signification of the humble and grateful acknowledging of the Benefits of Christ, given unto the worthy Receiver, and to avoid the Profanation and Disorder which about the Holy Communion might else ensue; lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby, that any Adoration is done or ought to be done, either unto the Sacramental Bread or Wine, there bodily received; or unto any real and essential Presence there being, of Christ’s natural Flesh and Blood; for as concerning the Sacramental Bread and Wine, they remain still in their very natural Substances, and therefore may not be adored, for that were Idolatry to be abhorred of all faithful Christians. And as concerning the natural Body and Blood of our Saviour Christ, they are in Heaven and not here; for it is against the Truth of Christ’s natural Body to be in more Places than one.’ See p. 208.

I wish this were inserted in all the subsequent Editions of the Common-Prayer.

C H A P. VI.

The general Neglect of daily Morning and Evening Prayer in public Churches and Chapels, is a second national Sin, not only as it opens a Gap to Prophaneness, but is an horrible Inlet to Schisms, which otherwise might be crushed in the Egg.

THE Learned Mr. John Thayn, Rector of Much-Easton, near Dunmow in Essex, who by a constant and daily Use of Morning and Evening Prayer, and of the Eucharist, duly administered every Lord's-Day, as well as every Saint's-Day throughout the Year; made his Parish impregnable against the Attempts and Delusions of Separatists. In his Letter to the Author, dated Jan. 22, 1717. he takes Notice, *That the Danger and Hazard of our Flocks, is more owing to our own Negligence and careless Discharge of our Duty, than to any just Cause or Exception in our Church's Constitution.*

I despair to see the Church of England to flourish, or even to be in Safety, 'till that primitive Rubrick be observed: *All Priests and Deacons are to say daily, the Morning and Evening Prayer, either privately in their own Houses, or large Halls, supposing the Church be far off; or openly, and shall cause a Bell to be tolled before he begin, that the People may come to hear God's Word, and to pray with him.*

It is a Matter of just Astonishment, that the fifteenth Canon intituled *the Litany to be read on Wednesdays and Fridays*, should jostle out this Rubrick of King Edward VI. which was made fifty-four Years before, and had Lessons adapted to every Day, especially when Catechizing was a Part of the Evening Office, on Sundays and Holy-Days.

It is true *Judas bargained to betray Christ on a Wednesday, and Christ on a Friday was crucified*; but is not this crucifying and betraying him afresh, to deny him his due Honour on the other Days of the Week? I am sure it has already laid our Bishop's Mitres as low as the Dust, and who can say that the same Causes will not produce the same Effects again?

Archbishop Usher, de Symbolis, quotes the eighteenth Canon of the Council of Laodicea, which appoints, *That the same Service of Prayers ought to be used both at the ninth Hour, and at Evening. See also Caranza, Archbishop of Toledo's Summa Omn. Confil.*

He

He gives us also a Taste of their Candle-Light Hymns; *Blest
Jesus Christ, thou cheerful Brightness of the holy immor-
tal Glory, of the heavenly and holy Father.* When the Sun
is set, no sooner do we behold the Evening Light to shine, than
we glorify the Father, Son, and Holy Ghost — Son of God,
Giver of Life; thou art worthy, at all Times, to be praised with
holy Voices, therefore the whole World doth glorify thee.'

This is that Eucharistical Hymn, whereof St. Basil writes *Ad Amphitochium*, thus; Our Fathers thought meet not silently to pass by the Benefit of this Evening Light; but as soon as it appeareth, presently they give Thanks, saying, *Glory to the Father, and to the Son, and to the Holy Ghost.* See the Quotation in *Hamon. Lestr. Alliance of Divine Offices*, p. 98.

- It is better for the Sun not to shine, than God's true Worship, the brighter Sun of the two, not to be maintained: When therefore that glorious elementary Planet so truly and exactly measures out the Hours, that worldly Men may know when to begin, and end their Work; it is no less a Sin than a Shame, that the Author of so great a Blessing should not have his stated Hours of Prayer and Praise; and that his spiritual Labourers should drop, forget, or despise those solemn Offices, to which they were appointed.

The Morning and Evening Lamb among the Jews, was not unattended with its Meat-Offering and Drink-Offering, parallel to our Bread and Wine, as well as its appropriate Frankincense; or daily Sacrifice of Praise; and that at those very Hours when Christ began and ended his Sufferings upon the Cross; with this symbolized their Synagogue Service all the Kingdom over; and doubtless no Sight could be so agreeable, as to behold a whole Nation at once offering up their Prayers and Praises at the Time of Incense.

Parallel to this, if not at the same Time, which is best, yet at some time in each Day, ought our English Worship to be presented unto God, if ever we hope to wash away the Filth of the Daughter of Zion, with all her Ignorance and Contempt of God, her Saviour; and to ~~see~~ ^{see}, without reach of the Enemy's poisonous Darts, or gain any Conquests over them; without which also we do an inexpressible Injury to God when we rob him of his Honour; to our People, when we pinch them of their ~~circumstances~~, their daily and allowed Comforts, as well as to the King, Prince, and State, when Supplications, Prayers, Intercessions, and giving of Thanks, according to the fifth Commandment, be not presented for them.

C H A P. VII.

A Reproof of Niggardliness, and the great Benefits of Open-heartedness and Liberality to the virtuous Poor, as express'd by an Angel to St. Hermas, in his second Similitude.

THE fruitful Vine and the barren Elm, God's Angel in *Hermas* sets forth as a Pattern to the Servants of God of Open-heartedness; and how they may, in the best Manner, be serviceable to each other; wherein also he proves that the latter of these contributes more to a good Vintage than the former.

The rich Man, says he, has Wealth, howbeit towards the Lord he is poor; for he is taken up about his Riches, and prays but little to the Lord, and the Prayers which he makes are lazy and without Force.

When therefore the rich Man reaches out to the poor those Things which he wants, the poor Man prays unto the Lord for the rich, and God grants unto the rich Man all good Things, because the poor Man is rich in Prayer, and his Requests have great Power with the Lord.

As soon then as the rich Man perceives that the Lord hears the poor Man's Prayers, and that great Profit redounds to himself therefrom, he the more chearfully administers to his Wants; and the other gives Thanks unto the Lord for the rich, because he does this Work unto him from the Lord.

Tho' it be well known that the Elm bears not any Fruit, yet its Company being added to the Vine, the Vine bears a double Increase, both for itself and for the Elm: Even so the Poor praying unto the Lord for the Rich is heard by him; and the Riches of the other are increased, because dispensed chearfully: They are therefore both Partakers of each other's good Works. Whosoever therefore shall do these Things, said the Angel to *Hermas*, he shall not be forsaken of the Lord, but shall be written in the Book of Life. See *The Shepherd of St. Hermas*, in Three Books, his Visions or Revelations, his Commands and Similitudes. This being the Second of his Similitudes; among the genuine Writings of the Primitive and Apostolical Fathers, St. Ignatius, St. Polycarp, St. Hermas and St. Clement, with Notes moral, critical, and historical, from the greatest Authors, especially Archbishop Usher, Vossius, Bishop Fell, &c.

St. Chrysostom observes, As in Winter there is no distinguishing between the Green and Dry Trees, but they are only distinguish'd

at the Spring ; so shall every one according to his Faith and Works be made known : The Wicked bearing neither Leaves nor Fruit shall be set apart ; but the Just being cloathed both with Leaves and Fruit, shall be adorned with both unto Life eternal. See *Opus Imperfectum upon Matth. xxv. 32.*

These Similies may correct the Want of Charity and good Fruits, which are become in a manner National Sins.

C H A P. VIII.

The Fourth National Sin, inclosing Parishes, Commons, and Commonable Places, the Sacrilege attending it, with other like Alienations, and the horrid Consequence thereof.

ENCLOSING of Parishes for the private Advantage of a few self-ended, covetous Persons, but to the great Loss and Detriment of the Publick, is now become a National Sin ; because the Three Estates of the Kingdom, instead of curbing and restraining Covetousnes, and private Property, when it thwarts the Publick, have been known in many Cases to countenance and give Sanction to it.

This is not only against God's Law, but *Magna Charta* also ; as a Master in Chancery once fairly own'd : For, says one to him, ' If I am fully resolv'd not to part with my Paternal Inheritance, ' and wicked Men, or a Majority of such in a Town, who are ' for enclosing, get an Act of Parliament to enable them to en- ' close ; and not only force me out of my own, but drive me by ' force to accept of some barren Out-skirt of the Field, even the ' very worst Part of it ; in lieu of what I inherited from my An- ' cestors, immemorially : How is *Magna Charta*, or the Right of ' an Englishman, maintain'd according to it ! '

To prevent these evil Practices among his own People, God, by a perpetual moral Law, commanded thus, *Six Years thou shalt sow thy Land, but in the Seventh thou shalt let it rest : Thou shalt neither sow nor prune, — that the Poor may eat.* See *Exod. xxiii. 10, 11. Lev. xxv. 3, 7.* That the Seventh Year was to be Meat in common for all.

In Compliance with this Law, our wise Ancestors laid every Parochial Field in common, dividing it into either three or six equal Parts : If into three, then two Thirds should be every Year plow'd and sow'd, and the other Third lie fallow or in common : And in Proportion to the other, four Parts were to be plow'd, and two Other lie fallow or in common ; by which they thought they at once satisfied God's Law, the Poor's Needs, and their own Conveniency,

Conveniency, for getting the Land in order for a future Crop : Which had this great Advantage, that no Parishes were depopulated; but every one kept up the full Number of Inhabitants according to its Bigness, or Number of Acres; for the Glory of God, the Comfort of his Minister, who cannot but rejoice to see his Church full ; the Maintenance of good Neighbourhood, as well in a spiritual as a temporal Sense ; the Preservation of rival Modesty and Innocence, which is no little Step to the heavenly Kingdom ; the Maintenance of Arts manual, and Manufactures, and what Solomon calls the Honour of a Prince, a great Multitude of People training up their Families for all the Exigencies of the State, and the numberless Occasions of Tillage, which in the Want of People is likely to lie still, contract Mois or Sedge, and grow barren.

Did the King well weigh and consider what himself, besides God and the Publick, lost, when a Parish capable of maintaining five Hundred Families, by the Largeness of its Bounds ; (as Kelmarsh in Northamptonshire, yet through the Sin and Avarice of such as eat and drink of the first Inclofers Sin, cannot shew above a Score of them, or thereabouts :) Did he, I say, fully weigh this, he would not let his Capital be crowded, while the Country wants People ; nor any more give his Royal Assent to enclose any more Parishes : But rather contribute to the opening them that are enclosed ; saying and owning with King Charles the 1st, That he had the best Property of any one in the Kingdom ; and consequently ought to be the most concerned for its Welfare.

Commons and Commonable Places, where the Land is good, will be found to be the Strength of the Kingdom ; as being the Bread and Inheritance of the poor Subject : Without which, they must be forced to seek new Settlements and Plantations elsewhere ; or starve, or be brought under Vassalage, and contract a Meanness of Spirit, like that of the present Greeks in Turkey ; who instead of those excellent Endowments and Stoutness of Heart that shone in their Predecessors, through the Pressure of the Ottoman Yoke, are sunk and degenerated into the most Pusillanimous of Creatures ; whereas let the Poor have a Right of Common, which no Man can take from them. This makes them Gentlemen as it were, or Persons of an haughty Courage, able to come with any Enemy that dares face them in the Field of Battle, and to act like Heroes when they take up Arms in Defence of their native Country ; nothing being so dear to Englishmen, as Liberty and Property ; or indeed, so useful, as being the greatest imaginable Incentive to Industry, and training up of Children in commendable Arts ; all which will be lost by inclosing Commons under Pretence that they be waste Grounds, or for securing a Supply of Timber ; which yet will not be the Nation's, but the covetous Inclofer's private Property ; nor indeed does any one aim at inclosing but only to enrich himself by a sacrilegious robbing of God and Man, and for the exercising of a tyrannical Power, such as raising of Rents, turning

turning of Roads, and aggrahizing themselves, at the Expence of the Public, and beating their Fellow-Subjects with their own Weapons.

This also would I know ; Was the Earth made for them or their Enjoyment only ? Is it not the Lord's and the Fulness thereof, and shall they, as Lords or Proprietors thereof, put it to what Use they think fit, exclusive of God, and his Rights, and wise Purposes ? and all this perhaps under the Protection of some diminutive and sinful Modus, without regard to God's Glory, the publick Good, as well of the Church and State, and the filling both them and Heaven itself with Inhabitants.

Moses denounceth a Curse against such as remove their Neighbour's Land-Mark, the Justice of which every Believer is to recognize and confirm by his *ἐὐαγγέλιον*, and saying *Amen* to it : This shews that enclosing is a Sin of the first Magnitude, execrable to God and Man, since the old Land-Marks must be removed or plucked up, to make Way for it. This is twice forbidden or protested against by *Moses*, viz. *Deut. xix. 14*, and *xxvii. 17*. The true Meaning whereof is thus explained and interpreted by *Isaiah*, c. v. and translated by *Bishop Coverdale*.

Wo be to you that join one House to another, and bring one Land so nigh to another, that there is no more Place : Will ye be placed alone in the mid^s of the Earth?

The Lord of Hosts spake thus in mine Ear ; the Margin of the Church-Bible has it, *this is in the Ear of the Lord of Hosts, of a Truth great and fair Houses shall be without any Dweller in them, and ten Acres of Vines shall yield a Quart; and thirty Bushels of Seed shall yield but an Epbah or Peck.*

It cannot be conceived why this Sin should always be in the Ear of the Lord of Host, more than any other, except it be to ring Peals of Vengeance hourly against the Perpetrators thereof, and not to let him rest until he has avenged such a Breach of his Covenant.

As *Isaiah* did not pretend to be a Legislator, but only an Expositor of God's Law, I may challenge all the Learned of the World, to point out any Law of *Moses*, to which these Words have a more direct Reference, than to thiese two Verses in the fifth Chapter ?

Nor can the genuine or grammatical Sense of them be distorted or perverted, if fair Play be allowed them ; from expressing God's true Sense and Meaning, viz. that inclosing of Parishes necessarily introduceth, 1st, the Curse of Depopulation ; and 2dly, the Curse of Barrennes.

The last indeed is natural only, and must needs follow, when so many Hundred Pair of Hands are removed from them, which should have cultivated and manured them, every Acre of plowed Ground having twice in three Years usually twenty Loads of Dung laid upon it.

But the former of these is judicial and vindictive, all succeeding Ages being engaged in the same Sin, though not as Principals, yet as Accessories, not as original sacrilegious Invaders, but as sacrilegious Receivers, eating and drinking of God's sacred Rights and the Poor's Commonable Good, to the Abhorrence of God, and the Provocation of his just Anger; it being too profitable to be parted with or repented of, with the Detestation of all good Men on that Account.

Note, Two Sorts of Sacrilege seem here to be committed, the Humane and the Divine.

If the Earth be the Lord's, then the Rights of Common are his; though given or lent by him to the public Service, not to be sold or parted with, but to be the Poor's Freehold, to descend to them and their Children or Successors for ever, one Year's Enjoyment in seven of any Gentleman's Inclosure, in common with the Gentleman himself, being but tantamount to this, as open Fields now stand divided among us.

The Poor, as appears by *Deut. xxvi. 12.* have another indefeasable Right intailed upon them by God, *viz.* the tenth Part of our Substance every third Year, or the thirtieth Part every Year; nor is any Thing immediately belonging to God himself more sacred.

These the Incloser takes Possession of, as soon as the Hedges are compleat; yea, seldom or never is the Consent of the Poor so much as asked, when they are made to part with the first. As to the second, the Law obliges them, by Taxes and Levies, while the Poor subsist among them, to do something this Way: But when, as the Custom is, their Houses are pulled down, or fall of themselves, for Want of Repairs, and the Parish is exonerated of them, then this Right sinks with them.

Though the Consent of the Bishop, who is deputed by God to look after his Rights, be formally asked, to make a Surrender or an Exchange of Rights; I would advise the Bishop to keep his Hands off, and not to have any thing to do therewith; for the Right of Tythes is already secured, and so will continue, if the Bishop does not alienate.

The tenth Part is due to God every Year, for the Maintenance of his Worship, and is payable to his Receiver that officiates; the Parson being as much bound to pay the tenth of his tenth to pious Uses, as the Farmer is to pay the tenth of his Corn to him. See *Numb. xviii. 26.*

Nor does God allow of an Exchange of Rights, either in Kind or in Property; such as of a better for a worse, or a worse for a better, *Lev. xxvii. 10.* a less Proportion for a greater, or a greater for a less: He will be paid in his own just Coin or Species, nor does he allow of *Modus's, or annual Sums, or Stipends,* in lieu of *Tythes,* which are known to vary according to the Value of Money; not permitting any of his Rights to be turned into Money,

ney, *Deut.* xiv. 25. except in Case of too great a Distance from the Place of Worship, for the present Occasion only.

The same must be observed of *Deodands*, which may not be altered, purloined or diminish'd without Sacridge, concerning which, Sir *Henry Spelman* has treated copiously in his *History of Sacridge*, as also of the first *Fruits of our Increase*; it being a Principle of natural Religion, to make this early Acknowledgment to God for his Goodness; and they, says *Bishop Patrick*, who offered no first *Fruits*, were looked upon as *Atheists*; for which he cites *Porphyry*, lib. iii. sect. 78, concerning *First Fruits*, as also *Aristotle*, lib. viii. ad *Nichom.* who says, the antient Sacrifices and Assemblies were after the carrying in of Harvest, when they offered the *First Fruits*; and *Pliny*, in lib xvii. c. ii. tells us, *Ne gestabant quidem novas Fruges, aut Vina, antequam Sacerdotes Primitias libassent.*

A Violence is offered to God, by Inclosures in all these Cases; the whole being, as it were, one general Alienation, and a burying in Oblivion, not only the Piety of the present Age, as to Religion, Hospitality and Learning; but also all that our Ancestors have done before us relating to the Soul, the Belly, and the Understanding, to make room for Beasts and their Pastors and Herds-men to enjoy all.

Money is now sunk in value, to one fourth Part of the Worth it bore in Queen *Elizabeth's Reign*, concerning whose different Estimates, consult *Bishop Fleetwood* on this Head: I have known a Guinea worth twenty-one Shillings one Day, and thirty Shillings the next, and soon after reduced again; and yet into this, where are God's Holy Rights now a Days sunk, to the just Offence of God, and the Shame and Loss of such, as he has given them to.

The Parish of *Moseley in Northamptonshire* is now sunk or quite swallowed up without an House, or the least Shadow of Religion in it, with many others: *Glendon cum Barefoot* had formerly a settled Minister, and God's Service duly performed in the Church there; but now the Church is down and but three Houses seen, the Poor are thrust out; nor are there any Poor's Rates, though the two next Parishes being small Market-Towns, pay three or four Shillings in the Pound Rent, for the Support of their Poor. Here are no Rights of Common claimed, because there are no Poor to claim them: No Tythes are paid, only a Stipend of ten Pounds a Year, nor has God any Religious Worship paid to him, but only once a Month, in one of the worst Rooms of the Patron's House, which goes by the Name of a Chapel; nor is there any Place of Residence for the Parson, in case he were to live among them, the old Parsonage House having been converted into a Cowhouse, while the old Church-yard is many Times sown, and bears rich Crops of Corn; the dead Bodies of God's Saints being made with Prophanation enough the Dung thereof.

Oh the Reformation and Improvement which inclosed Parishes arrive at, in about 150 Years Space, to the utter abolishing of

every Thing that is good, virtuous, and sacred; while such Parishes as have the good Luck not to be inclosed, not only maintain their own Poor and the good Estate of the Kingdom, but the others also being for the most Part over-burdened; the Poor always striving to gain Settlements, where they may be sure of constant Work: Sir Henry Spelman quotes a Monkish Writer, *Gemeticensis*, thus complaining of the sacrilegious Infractions of God's Law with the horrid Consequences thereof,

*Vos male gaudetis, quia tandem suscipietis,
Nequitzia fructum, tenebras, incendia Luctum,
Nam pius Indulxit, justusque tamen Deus Ulor,
Quæ sua sunt munis, quæ sunt hostilia punit.*

Thus Englished by Sir Henry, in his *History of Sacrilege*.

Dear bought, for thou must one Day undergo,
The Price of this, Hell, Darkness, Fire and Wo;
God's Threats are sure, though Mercy be among them,
He guards his Rights, but pays them Home that wrong them.

The Public ought to have the History of the horrid Deaths of the Inclosers, to frighten Men from this Sin.

C H A P. IX.

Sensuality, what it is, and how opposite to the true Joy recommended by Solomon Hermas's *Reproof of it*, in his *Pastor*, and his *Methods of Cure*; the strange Example of Polemo, with his Conversion by hearing Xenocrates's and Pythagoras's strange and surprizing Reformation at Crotona.

SENSUALITY, or a certain blind hunting after Pleasure of various Kinds, and called by some, *an enjoying of themselves*, through a certain Air of Liberty and Freedom, peculiar to Englishmen, may be called a National Sin.

I would not here be thought to oppose what Solomon calls *A good and comely Thing, to eat and to drink, and to enjoy the Good of all our Labour, since it is our Portion; yea, and the Gift of God to rejoice therein, especially when God answereth us in the Joy of our Hearts.* See Eccles. v. 18. 19. 20.

The original Word, *גָּנָה* *Gnanah*, here used, may be translated, *Canens, Singing*; as if God himself did sing in the Heart of such

a one, and made Musick unto him, to make him merry, cheerful and joyful. See the Use of the Word, in 1 Sam. xviii. 7. when the Women answered one another upon David's killing of Goliath at the Age of twenty-two, and Hos. ii. 15, as also in Moses's Song, Exod. xv.

For any one may be a welcome Guest to God, that from the Highways and Hedges will come to his Spiritual Feast; and open wide his Heart that he may fill it: God, says Cajetane upon this Place, *tanquam præbens Testimonium Felicitatis ejus*, does as good as witness or give a Testimony to his Happiness: Tremellius also gives this Signification of the Word.

This is not what I mean by *Sensuality*. The twelfth Command, which the Angel gave to *Hermas* concerning the great Difference between heavenly Desires, which bring Joy, and bellish Lustings which bring Death, will fully explain my Meaning.

' Remove from thee all evil Desires, and put on all good and holy Desires; for having put on a good Desire, thou shalt hate that which is evil, and bridle it as thou wilt; but an evil Desire is dreadful and hard to be appeased: It is very horrible and wild, and by its Wildness and Fierceness consumes Men: When therefore the Servant of the Lord shall chance to fall into it, except he be very wise, he shall be ruined by it, for he destroys those that have not the Garment of a good Desire; and engages them in the Affairs of this present World, and delivers them unto Death.'

In the eighth Command he tells them, what they must abstain from, *viz.* Adultery, Drunkenness, wicked Riots, Excess of Eating, Daintiness, Dishonesty, Pride, Denials of the Truth, Lying, Detraction, Hypocrisy, remembering Injuries, and from evil Reports; opposite to these, he puts Faith, Fear of God, Charity, Concord, Piety, Equity, Truth, Patience, Chastity.

St. Chrysostom, in expounding the Meaning of the Marriage Garment, on Matt. xxii. says, *Chastity is the Way that leadeth unto Christ;* to which he subjoins *Mercy, Faith and Righteousness:* We cannot, says he, but know that we are the Temple of God, and that the Spirit of God dwelleth within or among us; if any Man defile or pollute God's Dwelling-Place, as when Nadab and Abihu offered strange Fire, then as they were devoured by Fire from Heaven, so must such expect severe Punishment: But in case that Dwelling-Place be kept as a bodily Temple, that had long served the Spirit in great Sanctity, Christ saying of such, *We will come unto him, and make our Abode with him, John xiv. 23.* Then that august Tri-Une Counsel shall fit to devise a suitable Reward, according to the State of so great a King. Then will the Holy-Ghost earnestly plead for such a Servant, and assign him a Share of the Inheritance with the Son. See our Notes on *Hermas's fifth Similitude.*

Again, says the Angel in his twelfth Command: ' It is an evil Desire to covet rich Dainties, and a Multitude of superfluous Meats,

* Meats, with Drunkenness and a Variety of sensual Delights ;
* for in much Delicacy there is Folly, and many Pleasures are
* needless to the Servants of God.

* Such Lusting is evil and pernicious, which brings Death to
* the Servants of God ; for all such Concupiscence is from the
* Devil : Whosoever therefore shall depart from all evil Desires,
* shall live unto God ; but they that are subject to them shall die
* for ever.

* Do thou therefore put on the Desire of Righteousnes ; and
* being arm'd with the Fear of the Lord, resist all wicked Con-
* cupiscence ; for Fear dwelleth in good Desires : And when Sen-
* suality shall see thee armed with the Fear of the Lord, and re-
* sisting it, it will flee far from thee, and not appear before thee.
* But be afraid of thy Armour, and thou shalt have the Victory,
* and be crown'd for it ; and shalt attain unto that Desire that is
* good, and shalt give the Victory thou hast obtained unto God ;
* and shalt serve him in doing what thou thyself wouldest do : For
* if thou shalt be subject unto good Desires, and follow them, thou
* shalt get the Dominion over the Bad, which shall be subject to
* thee as thou wilt.

Let the *Master of the Revels*, or any of his Disciples, when they apply themselves to their sensual Enjoyments, as well as Gamesters, Frequenters of Plays and Operas, Drunkards, and all Lovers of forbidden Pleasures whatsoever, consider this excellent Comment on God's Tenth Command ; and who knows but it may set on foot that War and Enmity, which should have been begun and maintain'd between Satan and their Sensuality, according to St. James's Advice in ch. iv.

Even as St. Augustine's Conversion was owing to a Discourse, which he accidentally heard on *Romans* xiii. 13, in his younger Years, *Let us walk honestly as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying ; but put ye on the Lord Jesus Christ, and make no Provision for the Flesh, to fulfil the Lusts thereof.* See Aug. Confes. Lib. 8. 12.

But most famous is the Story of *Polemo*, the debauched Athenian Ruffian, *Perditæ Luxuriæ Adolescens*, as *Valerius Maximus* calls him ; which is mentioned by many Authors. *

This Man, on a Time, having finished his All-Night Revels, just as *Xenocrates* in a Morning began his moral Lectures in the Schools, and having Occasion to pass that Way, struck into the Schools with a Design rather to affront, than to be taught by the grave Philosopher.

He seeing *Polemo* come in such a Garb, as *Pernox Convivator* may be supposed to be, in a prodigious Equipage and Dress of Luxury, crown'd with Rose-Buds, &c. with crisping Pins that kept

* St. Aug. Tom. 7. Lib. 1. contra Julian. cap. 7. et Epist. 130.
Valer. Max. Lib. 5. c. 9. Hor. Serm. Lib. 2. Sat. 3.

kept his Hair in Curl, and all that Fondness and Effeminacy of Attire that could set off a rich Rake to his Paramours.

He (viz. *Xenocrates*) compasing his Countenance to the utmost Dimensions of Gravity, removed his Discourse from the Topick he was treating of, to that of *Temperance*; which he pursued with so much Sweetnes, that our Youngster began at first to startle, as one awaked out of a Trance; then to look up to the Philosopher with a grave and sober Concern; next he stole his Garland from off his Head, and laid it from him; after that, he pull'd his Arms in under his Cloak, and otherwise expressed what Effect that Morning's Lecture had upon him; at last, he went out of the Schools quite another Man, and changed even to a Proverb, viz. *Mutatus Polemo*; and became so conistant a Student, and good Proficient in Morality, that he succeeded his Master *Xenocrates* in his School;

*Quare factus quod sibi
Mutatus Polemo; ponasne insignia Morbi,
Fasciolas, Cubital, Focalia; Potus ut ille
Dicitur, ex collo, furtim carpisse coronas,
Postquam est Impranso corruptus voce Magistri.*

This is Horace's Description, Serm. Lib. 2, Sat. 2.

Note, *Polemo* did well to alter his Course at the Philosopher's Exhortation; for had he continued in his false Delights and Pleasures, he must have endured seven times more Pain, Affliction and Punishment, than all those had amounted to.

' Even as an Hour of Pleasure is terminated within its own Space, but one Hour of Punishment has the Sense or Feeling of thirty Days: Whosoever therefore, says the Angel to *Hermas*, enjoys his false Pleasure but one Day, and is one Day tormented, that one Day of Punishment is equivalent to a whole Year's Space; and look how many Days any one pursues his Pleasures, so many Years is he tormented for it.'

' You see then that the Time of worldly Enjoyments is but short, but that of Pain and Torments much longer.'

This he further demonstrates, saying,

' He that gives himself up one Day to his Pleasures and Delights is full of great Folly, nor understands what he doth; but the Day following he forgets what he did the Day before; for Sweetness and worldly Delights have no Memory, by reason of the Folly that is rooted in them. But when Pain and Torments befall a Man a Day, he is, in effect, troubled the whole Year after; because his Punishment continues fresh in his Memory: Wherefore he remembers it with Sorrow all that Time, calling to Mind his vain Pleasure and Delight; and perceiving that for the sake of that he was punished, and had render'd himself liable to Death.'

And when *Hermas* ask'd, *What Pleasures are hurtful?* he answer'd, ' That is Pleasure to every Man, which he doth willingly; for the angry Man, gratifying his Passion, receives a Pleasure

Pleasure by it : And so the Adulterer, and Drunkard, the De-
 tractor, and Lyar, and covetous Man, and the Deceiver, and
 whoſo commits any thing like to these ; because he gratifies his
 Infirmities, and perceives a Satisfaction in the doing thereof :
 All these Pleasures and Delights are hurtful to the Servants of
 God ; for these they are tormented, and suffer Punishment.

There are also Pleasures that bring Salvation unto Men ; for
 many, when they do what is good, and find Pleasure in it, and
 are attracted to the Delights of it, such Pleasure is profitable to
 the Servants of God, and brings Life to such Men.

But those hurtful Pleasures before-named bring Torments and
 Punishment, and whoſoever mall continue in them, and shall not
 repent of what they have done, shall procure Death unto them-
 selves.

N. B. This concludes the 6th Similitude of *Hermas* ; the Con-
 tents of the Chapter being this : *The certain Destruction of
 ſuch Voluptuaries as are Blasphemers, ſuch sensualists as are re-
 claimable, God brings back by Afflictions ; but then the Pains
 which they muſt ſuffer, muſt exceed their former Pleasures more
 than ſeven-fold.*

The Turpitude of *Themistocles*'s Youth was branded by his Fa-
 ther's abdicating him, and his Mother's hanging herſelf for Grief
 of his lewd Courses ; yet this young Man was ſo reformed by Phi-
 losophy, that he became *Clarissimus Virorum Graij Sanguinis*, says
Valerius Maximus, in Lib. 6. ch. 9.

Great Britain and Ireland want ſuch a Reformation at this
 Time, as was introduced among the *Crotonians* by *Pythagoras*.

These People having been vanquish'd by the *Lacensians*, in a
 very unequal Battle, for the *Crotonians*, as *Justin*, in Lib. 20, re-
 lates, brought 120,000 Men into the Field, and the other could
 not number above 15,000 : Now ſo it was, that they desperately
 cast off all Practice of Virtue, as well moral as military ; and hav-
 ing devoted their Lives unto Luxury, had been overrun, or ra-
 ther buried in it, had it not been for the wise Precepts of *Pytha-
 goras*, who having travelled to Egypt, Babylon, Crete, and *Lacedæ-
 mon*, and learn'd the Laws of *Mino*, *Lycurgus*, &c. which were
 the most famous in those Days, arriving at *Crotona*, reduced that
 People, by his Teaching and Example, to the Use of Temperance
 and Frugality.

He daily extoll'd Virtue, says *Justin*, and cry'd down the
 Vices of Luxury, and did reckon up to them how many Cities
 had been destroy'd by this devouring Sin : At laſt he was ſo
 followed by the Multitude, that what was thought almost incre-
 dible, even ſome of the moſt riotous of that People were con-
 verted into the Manners and Principles of the moſt thrifty of
 Men. -

He had ſeveral Schools and diſtinct Auditories, and diſtinctly
 taught the Women from the Men, and the Children from the
 Parents : He taught the Matrons Chaiſtity, and Obsequiousneſſ

to their Husbands ; and he taught their Husbands Temperance, and to be Lovers of Learning. He always prompted both unto Frugality ; as if it were the Mother of all Virtues : And by his daily Disputation he so prevailed, that the Matrons did leave off their Garments of Gold, and other Ornaments of their Dignity, as the Instruments of Luxury ; all of which he persuaded them, as a Mark of Devotion, to carry to their Temples, and there to leave them.'

Pythagoras, says *Jufin*, lived 20 Years at *Crotone*, but remov'd himself to *Metapontum*, where he dyed : both which are Cities of *Italy*. He was born at *Samos*, an Island over-against *Ephesus*, and flourished about *A. M. 3370.*

One of the Fellows of C. C. C. Oxon, who publish'd the posthumous Works of his worthy President, Dr. Thomas Jackson, challenges St. Chrysostom and St. Augustine, had they been alive, to pick out one of the best of our Cities, in which he might promise himself the best Success, with all the Flowers of Rhetorick and Power of the Gospel to work so great and remarkable a Reformation as *Pythagoras* here wrought at *Crotone* : But if God's Ministers cannot do this, a War may ; or if a War cannot, a Plague or Poverty, or perhaps Sicknes, may accomplish it, if God's holy Spirit be first sought to, in the Use of Means necessary for attaining the same.

C H A P. X.

A Proposal for better regulating the Soldiery, by encouraging them to live chastely and honestly in Wedlock ; with a Method of maintaining their Wives and Children in Case of a War ; with the great Advantages accruing, by thus saving the tall Breed of the British Nation.

1. It is plain to a Demonstration that one honest Man, arm'd with Innocence and Virtue, is a Match for, and will beat two or three wicked Men, oppressed with Guilt, even where there is a Parity of outward Strength.

2. As Marriage is God's Ordinance designed for the best and wisest End, not only to keep Men undefiled Members of Christ's Body, but chiefly that thereby might be sought a godly Seed, to be educated and brought up in God's Fear, which is a Justice due to the next Generation, as well as to God and his Church ; even as our Ancestors have carefully derived these Blessings and Privileges to us.

3. If Soldiers are not honest and virtuous, as it is allowed on all hands that they cannot be, if they be permitted to run into all Excesses of Lust, Fornication, &c. as Sergeants and other Listing-Officers, in their publick Speeches in Market-Towns, by way of Supernumeraries, make these the especial Privileges of a Military Employment; then the worst Evils and Inconveniences must be the Consequence; such as, *First*, Guilt, and fear'd Consciences: *Secondly*, Instead of being Upholders and Defenders, they will, and actually do, prove themselves Betrayers of the Nation's and private Christian's best Properties, *viz.* the Innocence of Maids, and the Chastity of Matrons: *Thirdly*, They spend and waste their Time and Abilities in vain, which might in a Course of Virtue, and according to God's Ordinance, be wisely and profitably laid out for the Glory of God, the Benefit and Continuance of private Families, and the Good of the State, of which these are the Seed-Plots and Nurseries.

4. It has been known and taken notice of for more than twenty Years last past, that those Soldiers in a Troop, who are or have been married, are generally the best and soberest Men in a whole Troop; who by living in private Houses acquire a Habit of Industry and Frugality, and make one Penny go as far as the others do a Groat: And indeed while the Morals of Men are neglected, which are in a proper Sense the best Cloathing of the Soul, their outward, gay, regimental Habit will be of little real Service either to the Nation in general, or to his Majesty that cloaths them; since that which made Abraham's little Army invincible, was through God, a true Faith and a pious Institution; and nothing else will make an English Army such.

5. It is proposed therefore that out of some such Fund as Mr. Norton once gave unto the Publick, some Increase of Pay may be given to those Soldiers that marry, for their Families Sakes, especially if, according to the old *Roman* Institution and Encouragement, they have the Happiness to be the Parents of Three Sons, called by them *Jus Trium Liberorum*: And it were to be wish'd that the Trooper's full Pay of 2s. 6d. per Day might be given them without the usual Deductions.

6. It is proposed that no rash or vain Oath, or blasphemous or irreligious Talk, or Sabbath-breaking of any Sort, be winked at, or allowed; fince Profaneness, as has been observed, has gone out into all the Land, through Military Men's bad Example: Also, that great Care be had in the Choice of Chaplains, to conduct their Souls, both as to Courage, Learning, Holiness of Life, Affability and Wisdom, as much as for the best Bishoprick; especially when, among God's People, no Battle could be fought without the Priest's blowing with consecrated Trumpets; which was looked upon as God's own Alarum: Also, that every Regiment have their several Chaplains attending upon it; or that the Salary, so honourably allow'd by his Majesty and this Nation to the Chaplains of every Regiment, may not be giveu to such as do nothing

nothing for it, but be fairly divided, if the Regiment be divided, to such able Clergymen in the Country, who are judg'd fittest to instruct them ; always preferring the Minister of the Parish where their Quarters are, before any other, if he will undertake the Work.

7. As to the main *Objection*, What will become of 20 or 40,000 Widows and Children, in case of a War? *We answer*, That the same Industry that maintain'd them before, will also maintain them now: As they were Quarter'd in Private Houses before, the less will suffice them, because of their Frugality.

As to the Widows and Children of such as do not return, proper Allowances ought to be given them; the Boys ought to be accounted the Nation's Children, and so much the more valuable, as being the tall Breed of the Nation; and that either as hereditary *Soldiers or Seamen*, after the Custom of *Holland*, who deservedly set great Value on such Orphans.

The Girls ought to be employ'd in some such Working or Spinning-School as at *Arteborough* near *Higham* in *Northamptonshire*; where the Children do almost maintain themselves and their Parents by their Industry; and that under a prudent Master and Mistress, by whose Care they are taught Lessons of Piety and Religion.

N. B. If these Matters be well weighed and put in Practice, infinite Advantages would accrue to this Nation, *viz.* 1st, The Suppression of Vice. 2dly, A Religious and almost invincible Soldiery. 3dly, A good and profitable Seminary or Nursery of the tall Breed of the *British* Nation will hereby be saved from being extirpated; Lust, Whoring and Bastardy, being calculated to destroy, drain and exhaust rather than continue the fame. 4thly, Chaste and sober Wives. 5thly, Virtuous and industrious Daughters. Lastly, Every Thing that can be commended, in good Subjects, and Christians, attended with God's Blessing.

C H A P. XI.

An easy and familiar Method for preventing or remedying all or most of the British Nation's Impieties and Sins.

FOR as much as the *Romaus*, after the second *Punick War*, recovered their State to a virtuous Soundness and Integrity, *cum Luxuria incubuit*, as *Juvenal* says, when it was running into all manner of Vice, Luxury and Dissoluteness, to the apparent Ruin thereof. *And that only by the Help of Censors.*

As

* As likewise, *Amaſis King of Egypt* is reported to have effected the same, by ordering every Person in his Realm of a suspected Character, to give an Account at least once a Year, how he maintained himself, and that he diligently followed his Calling without Excursions.

The same Course now put in Practice in every Parish, Precinct, Borough or Hundred of *Great-Britain*, with censorial Authority to be lodged in some safe Hand and Heart, incapable of Bribery, Cowardice or the Fear of Man, Connivance at Evil, &c. And to be armed with a Sufficiency of Power against great Sinners as well as little ones; Care being first taken that no Prejudice, Envy, Covetousness, or any known Evil or Misdemeanour dwell in the Person that exercises it.

Such a Course as this would save the Lives and Liberties of Thousands of his Majesty's Subjects, who are daily sacrificed to Death by the Halter, or to Slavery by Transportation, and would also make travelling safe to *British Subjects*; whereas now, if they adventure to go Abroad, especially in the Night-time, they are not only unjustly robbed, but inhumanly used, and commonly murdered, to the great Terror of all, and Reproach as well of the Realm, as of Christianity itself.

This makes us almost envy our *Saxon Ancestors*, one of whose *Edwards* is reported to have hung Silver Ladles at the Head of publick Springs, near the Road Side; not only to mock at, but to defy the thievish Principle of any one of his Subjects that should have dared to have taken them away.

This might have been between the Years 901, and 925, for so long *Edward the Elder* reigned.

But the Zeal, Integrity and Courage of *Rollo*, the first Duke of *Normandy*, about the same Time, viz. in *Anno Chr. 912*, deserves not Praise only, but even Admiration.

' A Custom obtain'd in case of Incroachment, Violence, or
' Oppression, requiring a prompt Remedy, the aggrieved Party
' needed only to call upon the Name of the Duke, though at
' never so great a Distance, thrice repeating aloud *Ha, Ro, and*
' immediately the Aggressor was at his Peril to forbear attempting
' any thing farther.

' Nothing was or could be more wisely contrived, says my Author, to prevent Wrongs even among Equals, but chiefly was
' this designed to repress the Insolence of powerful Great Men,
' who too often defeat those more slow Methods appointed to re-
' lieve them.

This

* *Laudabile fuit Amaſis Egypci Regis, institutum qui Lege sanxit, ut singuli quotannis apud cujusque, præfectoriae Præfidem profiterentur, unde viverent, quod qui non facerint, extremum illis supplicium effetur paratum, Vid. Text. Epift.*

This was that famous *Clameur de Haro Au or Ha*, being the Exclamation of a Person suffering, and *Ro* was an Abbreviation, as much as to say *O Rollo*, my Prince succour me, which subsisted in Practice even when *Rollo* was no more.

This was praised and commented upon, by all who have wrote on the Norman Laws, and exemplified 150 Years after, at *William the Conqueror's Funeral*, in *Stephen's-Abbey at Caen*, the Body not being allowed to be interr'd till Satisfaction was made for the Loss accruing to the Owner of the Ground, only by his crying *Ha Ro*. See the Account of *Jersey* by *Philip Talle*, printed 1734.

And if Prevention of Evils be far better than a long and tedious Cure, it will be necessary that no one carry Pistols upon a Read under the Degree of a Gentleman or Freeholder, under the Pain of Felony; nor even they before Security be given, either upon Oath or Honour, that no Hurt is intended to any one of his Majesty's Subjects thereby; and that they shall not be used, but in case of Assault or just Defence.

But these Evils will not be plucked up by the Roots, unless due Care be taken, first to instil just and true Principles into the tender Minds of all Youth whatsoever.

And that the Clergy of the Church of *England*, or those only of Church Principles, be authorized to instil them, since otherwise neither Unity nor Equity will bear Sway long, for invincible Reasons.

Among the *Sianese*, and generally in the *East-Indies*, Theft is seldom heard of; an *East-Indian Factor*, that had been eighteen Years among them, asserted for Truth, that a Man might in those Parts, go loaden with Gold unmolested; and that they were obliged to hire or get *Indian Servants*, because they could not trust those of their own Country, the *English*.

The History of the *French Jesuit's Voyage to Siam*, printed at *Lond. 1688*, does thus account for this Practice. It says,

In their Morning Prayers, which they never miss, they call to Mind three Things; 1st, God and the Laws which he has left them to observe. 2dly, Their Parents, and the Benefits which they have received from them. 3dly, Their Priests, and the Reverence they owe them.

Again it says, the Monasteries of the *Telapoins* are so many Seminaries where Youth are bred; thither are all Children of Quality sent, and whilst they continue there, they are made to lead a very austere Life.

The numberless Self-Murders among us, with Loss of Souls on that Account, would be prevented if strict Discipline and Self-denials, with just and holy Principles, were whetted or inculcated upon the Minds of young ones daily, as *Moses* in *Deut. vi.* commands.

He that omits the daily Use of the Lord's-Prayer, in the very true and uncurtailed Form *Christ* left it to his Church, and omits wilfully the daily Practice of forgiving others, must not be supposed

posed qualified or mortified enough to teach others, since hetyby they call their own Christianity into Question, nor can Christ for give or pray for such consistently with his holy Covenant.

One general Remedy for this and other Evils, would be what Mr. Eckard reports of Alexander, the twenty-fifth Roman Emperor, who says, ‘ Tho’ Alexander did not believe in Christ as a Saviour, yet he reverenced him as a Lawgiver; whose Institutions excelled all those of the Gentile Philosophers: That Command, on which all the Law and Prophets depend, *Do not that to another which you would not have another do to you*, he was so fond of, that when he punished any Man for Acts of Injustice, the Cryer was commanded publickly to pronounce it in Court; and that it might be the more regarded, he ordered it to be inscribed on his Palace, his Courts of Judicature, and on his public Works and Buildings.’ See Sub. *An. Chr. 222. Cent. 3. lib. iii.*

That the Heathens may not be said to excel us Christians in moral Justice, I wish not only that the Royal Palace, all Noblemen’s Palaces with all publick Buildings, and Courts of Judicature had this Sentence inscribed on them; but also that all Schools and private Houses, not of Natives only, but of Foreigners, Jews as well as others without Distinction, were commanded under the Penalty of not Trading in this Kingdom, or being looked upon as worthy the Names of virtuous and good Subjects, worthy of the Royal Favour and Protection, to be written and inscrib’d on them in plain and significant Letters, and that each in their several Stations, may at the same Time, be enjoined to act according to it: Since if Christ will not own nor finally acquit those who dare to act otherwise; this is Reason sufficient for King George II. to own or disown accordingly, by commanding this Thing to be put in Practice.

N. B. If this Thing be done, and as good Care taken for keeping the Sabbath in England, as is practised in Scotland; this will save both him and the Nation all extraordinary Expence of Armies, with Toil of Fighting; since the Almighty, the Lord of Armies, will espouse his Cause and fight for him.

F I N I S.